

EVANGELICAL
1924
YEARBOOK



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CHICAGO

Evangelical Year-Book

FOR THE YEAR OF OUR LORD

1924

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GOD BLESS THE HOME

God bless the home, though humble,
So full of love's sweet light;
God bless the little children,
With their sweet faces bright;
God bless the mother tender,
God bless the father, too;
God make us fond and faithful,
God keep us kind and true.

God bless the home, where daily
The songs of praise arise;
Where all kneel round the altar,
And offer sacrifice.

Alas! for homes where never
Is heard the voice of prayer;
Alas! for homes when Jesus
Is never mentioned there!

Alas! for homes, where sorrow
Like night must ever brood;
Where children lack for clothing,
And for their daily food.
God bless the home he gives us,
The home that gave us birth;
God keep us fond and faithful,
And make it heav'n on earth.



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The Year 1924

The year 1924 A. D. is a leap year of 366 days. Of the Jewish era it is the 5685th; of the Mohammedan the 1343rd. Since the beginning of the Reformation it is the 407th, and since the beginning of American independence it is the 148th.

Eclipses

In the year 1924 there will be five eclipses, three of the sun and two of the moon, all invisible in the United States.

1. A total eclipse of the moon, February 20th.
2. A partial eclipse of the sun, March 5th.
3. A partial eclipse of the sun, July 31st.
4. A total eclipse of the moon, August 14th.
5. A partial eclipse of the sun, August 30th.

A transit of Mercury over the sun's disk will take place May 17, 1924. The ingress will be visible throughout the central part of North America, the egress only in the extreme northwestern part.

The Planets

Morning Stars, West of Sun

Mercury: January 12th to March 22nd; May 7th to July 5th; September 11th to October 25th; December 27th to end of year.

Venus: July 1st to end of year.

Mars: January 1st to August 23rd.

Jupiter: January 1st to June 5th; December 22nd to end of year.

Saturn: January 1st to April 19th; October 28th to end of year.

Evening Stars, East of Sun

Mercury: January 1st to 12th; March 22nd to May 7th; July 5th to September 11th, October 25th to December 27th.

Venus: January 1st to July 1st.

Mars: August 23rd to end of year.

Jupiter: June 5th to December 22nd.

Saturn: April 19th to October 28th.

Dates for Easter Until 1930

1924	April 20	1928	April 8
1925	April 12	1929	Mar. 31
1926	April 4	1930	April 20
1927	April 17	1931	April 5

The following are the earliest and latest dates on which the various church festivities may fall:

First Sunday in Advent, Nov. 27—Dec. 3
Septuagesima Sunday, Jan. 18—Feb. 22
Ash Wednesday, Feb. 4—Mar. 11
Easter Sunday, Mar. 22—Apr. 25
Ascension Day, Apr. 30—June 3
Pentecost Sunday, May 10—June 13
Trinity Sunday, May 17—June 20

Another year is dawning,
Dear Master, let it be
In progress, praise and service,
Another year with thee.

Week	Month	Days	January 1924			Sun	Sun	Moon
			MEMORABLE DAYS		Bible Readings	rises	sets	rises
T	1	New Year's Day	Gal. 3: 23-29	7.18	4.49	1.34		
W	2	Wilhelm Loehe † 1872	Psa. 102: 25-29	7.18	4.49	2.44		
T	3	Gordius † 303	Psa. 90 and 121	7.18	4.50	3.53		
F	4	Moses Stuart † 1852	Luke 4: 16-21	7.18	4.51	5.03		
S	5	Johann Hess † 1547	Rom. 8: 24-32	7.18	4.52	6.09		
1		Epiphany Sunday	Isa. 60: 1-6; Matt. 2: 1-12					
S	6	Epiphany	Isa. 49: 1-9	7.18	4.53	sets		
M	7	Widukind baptized 785	Matt. 2: 1-12	7.18	4.54	5.31		
T	8	Battle of New Orleans 1815	Isa. 60: 1-6	7.18	4.55	7.36		
W	9	Galileo Galilei † 1642	Isa. 2: 2-5	7.18	4.56	8.40		
T	10	Karl von Linne † 1778	Matt. 3: 13-17	7.18	4.56	9.41		
F	11	Francis S. Key † 1843	2 Cor. 4: 3-6	7.18	4.58	10.40		
S	12	Johann H. Pestalozzi 1746	Acts 3: 1-10	7.18	4.59	11.38		
2		First Sunday after Epiphany	Rom. 12: 1-5; Luke 2: 41-52					
S	13	George Fox † 1691	1 Sam. 15: 22, 23	7.18	5.00	A.M.		
M	14	Edmund Halley † 1742	Luke 2: 41-52	7.17	5.01	0.34		
T	15	St. L. Deac. Home dedi. 1893	Rom. 12: 1-6	7.17	5.02	1.30		
W	16	Johann A. Neander 1789	Psa. 122	7.17	5.02	2.25		
T	17	Benjamin Franklin 1706	John 1: 35-42	7.17	5.03	3.19		
F	18	Daniel Webster 1782	2 Cor. 6: 14-17	7.16	5.04	4.13		
S	19	Hans Sachs † 1576	Acts 8: 26-40	7.16	5.06	5.06		
3		Second Sunday after Epiphany	Rom. 12: 6-16; John 2: 1-11					
S	20	John Howard † 1790	1 Sam. 17: 1-7	7.16	5.07	5.56		
M	21	Matthias Claudius † 1821	John 2: 1-11	7.15	5.08	6.56		
T	22	Constantine † 337	Rom. 12: 7-16	7.14	5.09	rises		
W	23	Guido F. Verbeck 1830	Isa. 61: 1-6	7.14	5.10	7.08		
T	24	Gold discovered in Cal. 1848	John 1: 43-51	7.13	5.11	8.12		
F	25	Philip Jacob Spener 1635	1 Cor. 2: 6-16	7.13	5.12	9.16		
S	26	Polycarp † 167	Acts 9: 32-43	7.12	5.14	10.22		
4		Third Sunday after Epiphany	Rom. 12: 16-21; Matt. 8: 1-13					
S	27	Chrysostom 347	Ex. 34: 4-10	7.11	5.15	11.28		
M	28	Pastor Adolf Baltzer † 1880	Matt. 8: 1-13	7.10	5.16	A.M.		
T	29	Ernst Moritz Arndt † 1860	Rom. 12: 17-21	7.10	5.17	0.35		
W	30	Thirty Year War ended 1648	2 Kings 5: 1-19	7.09	5.18	1.42		
T	31	Charles H. Spurgeon 1892	John 4: 5-14	7.08	5.19	2.48		

MOON'S PHASES

New Moon, 6th, 6:48 A. M.

Full Moon, 21st, 6:57 P. M.

First Quarter, 13th, 4:44 P. M.

Last Quarter, 28th, 11:53 P. M.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Days Week Month	February 1924			Sun rises	Sun sets	Moon rises	
	MEMORABLE DAYS		Bible Readings	H M	H M	H M	
F	1	Ignatius †	107	Rom. 1: 13-20	7.07	5.21	3.53
S	2	First C. E. Society org.	1881	Acts 10: 24-48	7.06	5.22	4.55

5 Fourth Sunday after Epiphany Rom. 13: 8-10; Matt. 8: 23-27

S	3	Ansgar †	865	Ex. 14: 21-31	7.05	5.23	5.50
M	4	Rhabanus Maurus †	856	Matt. 8: 23-27	7.04	5.24	6.38
T	5	Thomas Carlyle †	1881	Rom. 13: 8-10	7.03	5.26	sets
W	6	France rec. Ind. of U. S.	1778	Psalm 93	7.02	5.27	7.24
T	7	George Wagner †	1527	John 4: 31-42	7.01	5.28	8.25
F	8	Alex. M. Mackay †	1890	Rom. 7: 7-16	7.00	5.29	9.24
S	9	Ern. W. Hengstenberg †	1804	Acts 11: 19-26	6.59	5.30	10.21

6 Fifth Sunday after Epiphany Col. 3: 12-17; Matt. 13: 24-30

S	10	Canada a Brit. Prov.	1764	Psalm 53	6.58	5.31	11.18
M	11	Thomas A. Edison	1847	Matt. 13: 24-30	6.58	5.32	A.M.
T	12	Abraham Lincoln	1809	Col. 3: 12-17	6.56	5.33	0.14
W	13	Cotton Mather †	1728	Ezek. 33: 10-16	6.55	5.34	1.09
T	14	St. Valentine's Day		Matt. 7: 24-29	6.54	5.35	2.03
F	15	Gotthold Eph. Lessing †	1781	Rom. 8: 1-9	6.52	5.36	2.56
S	16	Philip Melanchthon	1497	Acts 12: 1-17	6.51	5.38	3.47

7 Septuagesima Sunday Matth. 20: 1-16; 1 Cor. 9: 24-10: 5

S	17	Michelangelo †	1564	1 Chron. 17: 15-20	6.50	5.39	4.36
M	18	Martin Luther †	1546	Matt. 20: 1-16	6.49	5.40	5.21
T	19	Nicholas Copernicus	1473	1 Cor. 9: 24—10: 5	6.48	5.41	6.03
W	20	L. Nollau †	1869	Jer. 9: 22, 23	6.46	5.42	rises
T	21	Benedict Spinoza †	1869	Luke 10: 38-42	6.45	5.43	7.04
F	22	George Washington	1732	Phil. 1: 27—2: 4	6.44	5.44	8.11
S	23	Barth. Ziegenbalg †	1719	Rev. 6: 1-6	6.43	5.45	9.18

8 Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-12: 9

S	24	George F. Handel	1685	Psa. 19: 8-15	6.42	5.46	10.26
M	25	Isaac Newton	1642	Luke 8: 4-15	6.40	5.47	11.34
T	26	Christ. perm. in Japan	1873	2 Cor. 11: 10—12: 9	6.38	5.48	A.M.
W	27	Schmalkald Articles	1531	Amos 8: 11, 12	6.37	5.49	0.40
T	28	Berlin Miss. Soc. org.	1824	John 11: 20-27	6.36	5.50	1.45
F	29	Patrick Hamilton †	1528	Phil. 1: 12-21	6.34	5.52	2.47

MOON'S PHASES

New Moon, 4th, 7:38 P. M.

Full Moon, 20th, 10:07 A. M.

First Quarter, 12th, 2:09 P. M.

Last Quarter, 27th, 7:15 A. M.

O Lamb of God most lowly!
All free from spot and stain,
O help us now to serve thee
And sing thy praise again.

Days	March 1924			Sun	Sun	Moon	
Week	Month	MEMORABLE DAYS	Bible Readings	rises	sets	rises	
S	1	Moravian Church estab. 1457	Rev. 6: 7-15	6.33	5.53	3.42	
9 Quinquagesima Sunday			Luke 18: 31-43; 1 Cor. 13				
S	2	John Wesley †	1791	Jer. 8: 19-22	6.32	5.54	4.32
M	3	Peace Treaty, Paris	1871	Luke 18: 31-43	6.30	5.55	5.16
T	4	Shrove Tuesday		1 Cor. 13: 1-13	6.28	5.56	5.56
W	5	Ash Wednesday		Jer. 8: 4-9	6.26	5.57	sets
T	6	F. W. v. Bodelschwingh	1831	Mark 10: 35-45	6.25	5.58	7.10
F	7	Brit. & For. Bible Soc.	1804	1 Cor. 1: 21-31	6.24	5.59	8.09
S	8	H. W. Beecher †	1887	Rev. 8: 1-8	6.22	6.00	9.06
10 Invocavit, 1st Sunday in Lent			Matth. 4: 1-11; 2 Cor. 6: 1-10				
S	9	Ger. Ev. Miss. Soc. org.	1865	Gen. 3: 1-6	6.20	6.01	10.03
M	10	Benjamin West †	1820	Matt. 4: 1-11	6.19	6.02	10.59
T	11	Salzburgers arrive	1734	2 Cor. 6: 1-10	6.18	6.03	11.52
W	12	Henry Bergh †	1888	Gen. 22: 1-14	6.16	6.04	A.M.
T	13	Alaska purchased	1857	Matt. 16: 21-26	6.15	6.05	0.46
F	14	Johann Semler †	1791	Heb. 14: 15, 16	6.14	6.06	1.38
S	15	Thomas Cramner †	1556	Rev. 2: 1-7	6.12	6.06	2.27
11 Reminiscere, 2nd Sun. in Lent			Matth. 15: 21-28; 1 Thess. 4: 1-7				
S	16	Wilhelm Baur †	1826	Isa. 53: 4-6	6.10	6.07	3.13
M	17	Georg Neumark †	1621	Matt. 15: 21-28	6.09	6.08	3.56
T	18	Alexander	251	1 Thess. 4: 1-7	6.08	6.10	4.37
W	19	David Livingstone	1813	Ex. 33: 17-23	6.06	6.11	5.16
T	20	Johann E. Gossner †	1858	Luke 10: 17-20	6.04	6.12	5.53
F	21	Johann Sebastian Bach	1685	1 John 2: 12-17	6.02	6.13	rises
S	22	Wolfgang v. Goethe †	1832	Rev. 2: 8-11	6.00	6.14	8.12
12 Oculi, Third Sunday in Lent			Luke 11: 14-28; Eph. 5: 1-9				
S	23	Jonathan Edwards †	1758	Psa. 102: 13-23	5.59	6.15	9.22
M	24	Henry W. Longfellow †	1882	Luke 11: 14-28	5.58	6.16	10.31
T	25	Slave tr. abol. in Eng.	1807	Eph. 5: 1-9	5.56	6.16	11.38
W	26	Ludwig v. Beethoven †	1827	Jer. 26: 1-15	5.55	6.17	A.M.
T	27	Herm. Th. Wangemann	1818	Luke 9: 51-56	5.54	6.18	0.42
F	28	Johann Amos Comenius	1592	1 Peter 1: 13-16	5.52	6.19	1.39
S	29	Charles Wesley †	1788	Rev. 2: 12-17	5.50	6.20	2.30
13 Laetare, Fourth Sunday in Lent			John 6: 1-15; Gal. 4: 21-31				
S	30	Friedrich Aug. Tholuck	1799	Isa. 58: 1-9	5.48	6.21	3.15
M	31	Japan opened	1854	John 6: 1-15	5.47	6.22	3.56

MOON'S PHASES

New Moon, 5th, 9:58 A. M. Full Moon, 20th, 10:30 P. M.
First Quarter, 13th, 10:50 A. M. Last Quarter, 27th, 2:24 P. M.

I know that my Redeemer lives!
 What comfort this sweet sentence gives!
 He lives, he lives, who died for me
 That I a child of God might be.

Days Week Month	April 1924			Sun	Sun	Moon	
		MEMORABLE DAYS	Bible Readings	rises	sets	rises	
				H M	H M	H M	
T	1	Dr. W. Harvey	1578	Gal. 4: 21-31	5.46	6.23	4.32
W	2	Thomas Jefferson	1743	Isa. 52: 7-10	5.44	6.24	5.05
T	3	Reginald Heber †	1826	John 6: 47-57	5.42	6.25	5.36
F	4	Ambrose †	397	2 Cor. 7: 4-10	5.40	6.26	sets
S	5	Robert Raikes †	1811	Rev. 2: 18-29	5.39	6.27	7.54

14 Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15

S	6	Albert Duerer †	1528	Psalm 27: 1-9	5.38	6.28	8.49
M	7	Joh. Hinrich Wichern †	1881	John 8: 46-59	5.36	6.28	9.44
T	8	M. Chemnitz †	1586	Heb. 9: 11-15	5.34	6.30	10.38
W	9	Lee's Surrender	1865	Num. 21: 4-9	5.33	6.31	11.31
T	10	William Booth	1829	John 13: 31-35	5.32	6.32	A.M.
F	11	David Zeisberger	1720	1 Peter 1: 17-25	5.30	6.33	0.20
S	12	Adoniram Judson †	1850	Rev. 3: 1-6	5.28	6.34	1.06

15 Palm Sunday

Matth. 21: 1-9; Phil. 2: 5-11

S	13	Edict of Nantes	1598	Psalm 99	5.27	6.35	1.50
M	14	Horace Bushnell	1802	Zech. 9: 8-12	5.26	6.35	2.31
T	15	Abraham Lincoln †	1865	John 12: 1-8	5.24	6.36	3.10
W	16	Peter Waldus †	1197	Heb. 12: 1-6	5.23	6.37	3.47
T	17	Maundy Thursday		Ex. 12: 1-11	5.22	6.38	4.22
F	18	Good Friday		Ex. 12: 13, 14	5.20	6.39	5.00
S	19	Battle of Lexington	1775	Passion Story, Pt. 7	5.19	6.40	rises

16 Easter Sunday

Mark 16: 1-8; 1 Cor. 5: 6-8

S	20	Pastor Geo. Wall †	1867	Job 19: 22-27	5.18	6.41	8.13
M	21	Easter Monday		Mark 16: 1-8	5.16	6.42	9.23
T	22	Origen †	251	1 Cor. 5: 6-8	5.14	6.43	10.31
W	23	Wm. Shakespeare †	1616	Psa. 118: 14-24	5.13	6.44	11.33
T	24	Wilfrid †	709	Matt. 28: 1-10	5.12	6.45	A.M.
F	25	Oliver Cromwell	1599	1 Cor. 15: 12-20	5.10	6.46	0.48
S	26	Alexander Duff	1806	Acts 2: 22-32	5.09	6.47	1.16

17 Quasimodogeniti Sunday

John 20: 19-31; 1 John 5: 4-10

S	27	U. S. Grant	1822	Ex. 15: 11-21	5.08	6.48	1.58
M	28	Friedrich Myconius †	1546	John 20: 19-31	5.07	6.49	2.35
T	29	Pastor Wilh. Binner	1805	1 John 5: 4-10	5.06	6.49	3.09
W	30	Washington inaug.	1789	Gen. 32: 22-31	5.04	6.50	3.40

MOON'S PHASES

New Moon, 4th, 1:17 A. M.

Full Moon 19th, 8:11 A. M.

First Quarter, 12th, 5:12 A. M.

Last Quarter, 25th, 10:28 P. M.

Holy Spirit, love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in thy pure fire!

Week	Days	May 1924			Sun	Sun	Moon
	Month	MEMORABLE DAYS		Bible Readings	rises	sets	rises
T	1	Battle of Manila	1898	John 21: 15-19	5.03	6.51	4.10
F	2	Athanasius †	373	1 Peter 1: 3-9	5.02	6.52	4.41
S	3	Monica †	388	Acts 5: 29-33	5.01	6.53	sets

18 Misericordias Domini Sunday John 10: 12-16; 1 Pet. 2: 21-25

S	4	Alexander Vinet †	1847	Ezek. 34: 23-31	5.00	6.54	7.38
M	5	Napoleon Bonaparte †	1821	John 10: 12-16	4.58	6.55	8.33
T	6	Alex. von Humboldt	1859	1 Peter 2: 21-25	4.57	6.56	9.26
W	7	Pacific R. R. completed	1869	Psalm 23	4.56	6.57	10.16
T	8	Amer. Bible Society	1816	John 14: 1-6	4.55	6.58	11.03
F	9	Zinzendorf †	1760	Ephes. 2: 4-10	4.54	6.59	11.47
S	10	London Rel. Tract Soc.	1799	Acts 15: 22-35	4.53	7.00	A.M.

19 Jubilate Sunday John 16: 16-23; 1 Pet. 2: 11-20

S	11	Johann Arndt †	1621	Psa. 66: 1-9	4.52	7.01	0.29
M	12	Samuel Marsden †	1838	John 16: 16-23	4.51	7.02	1.07
T	13	Jamestown founded	1607	1 Peter 2: 11-20	4.50	7.03	1.43
W	14	Gabriel Fahrenheit	1567	Isa. 40: 26-31	4.49	7.04	2.19
T	15	Kaspar Olevianus †	1587	John 12: 20-26	4.48	7.05	2.54
F	16	Denmark liber. slaves	1821	1 John 4: 9-14	4.47	7.06	3.30
S	17	Joachim of Floris †	1201	Acts 23: 1-9	4.46	7.07	4.08

20 Cantate Sunday John 16: 5-15; James 1: 17-21

S	18	Amer. Bapt. Miss. Soc.	1814	Psa. 40: 2-12	4.45	7.08	rises
M	19	India Mission assumed	1884	John 16: 5-15	4.45	7.08	8.11
T	20	John Eliot †	1690	James 1: 16-21	4.44	7.09	9.19
W	21	Elizabeth Fry	1780	Psalm 98	4.43	7.10	10.19
T	22	Nathaniel Hawthorne †	1864	John 6: 60-69	4.43	7.12	11.12
F	23	Girolamo Savonarola †	1498	2 Tim. 2: 8-13	4.42	7.12	11.57
S	24	John G. Paton	1824	Acts 2: 42-47	4.42	7.12	A.M.

21 Rogate Sunday John 16: 23-30; James 1: 22-27

S	25	August. of Canterbury †	632	Ex. 17: 8-13	4.41	7.13	0.37
M	26	Bede †	735	Isa. 55: 6-11	4.40	7.14	1.12
T	27	Dante Aleghieri	1265	Luke 11: 5-13	4.40	7.15	1.44
W	28	John Calvin †	1564	1 Tim. 2: 1-6	4.39	7.15	2.14
T	29	Ascension Day		Gen. 5: 21-24	4.39	7.16	2.45
F	30	Memorial Day		Psa. 110: 1-4	4.38	7.17	3.15
S	31	Josef Haydn †	1809	Luke 24: 50-53	4.38	7.18	3.46

MOON'S PHASES

New Moon, 3rd, 5 P. M.

Full Moon, 18th, 3:52 P. M.

First Quarter, 11th, 8:14 P. M.

Last Quarter, 25th, 8:16 A. M.

Summer suns are glowing over land and sea,
Happy light is flowing bountiful and free;
Everything rejoices in the mellow rays,
All earth's thousand voices swell the psalm of praise.

		Days		June 1924		Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings		rises	sets	rises
						H M	H M	H M
22		Exaudi Sunday		John 15: 26-16: 4; 1 Peter 4: 7-11				
S	1	J. F. Oberlin †	1826	Isa. 64: 1-7	4.37	7.18	4.20	
M	2	Robert Browne †	1631	John 15: 26—16: 4	4.37	7.19	sets	
T	3	Frances Havergal †	1879	1 Peter 4: 8-11	4.36	7.20	8.13	
W	4	1st Bible print. in Am.	1743	Psalm 42	4.36	7.20	9.02	
T	5	Boniface †	755	John 7: 33-39	4.36	7.21	9.48	
F	6	First Y. M. C. A. estab.	1844	Eph. 1: 15-23	4.35	7.22	10.29	
S	7	Paul Gerhardt †	1676	Acts 1: 12-26	4.35	7.22	11.08	
23		Pentecost Sunday		John 14: 23-31; Acts 2: 1-13				
S	8	Aug. Herm. Francke †	1727	Joel 3: 1-5	4.35	7.23	11.45	
M	9	Pentecost Monday		John 14: 23-31	4.35	7.23	A. M.	
T	10	N. Amsterdam founded	1614	Acts 2: 1-13	4.35	7.24	0.19	
W	11	Roger Bacon †	1294	Ezek. 36: 22-28	4.34	7.24	0.52	
T	12	Wm. Cullen Bryant †	1878	John 14: 15-21	4.34	7.25	1.27	
F	13	Luther marries	1527	Eph. 2: 19-22	4.34	7.25	2.03	
S	14	Flag Day	(1777)	Acts 2: 33-41	4.34	7.26	2.42	
24		Trinity Sunday		John 3: 1-15; Rom. 11: 33-36				
S	15	Magna Charta	1215	Isa. 44: 6-8	4.34	7.26	3.26	
M	16	Unitas Fratrum	1722	John 3: 1-15	4.34	7.27	4.16	
T	17	Bunker Hill	1755	Rom. 11: 33-36	4.34	7.27	rises	
W	18	Albert Knapp †	1878	Isa. 6: 1-8	4.34	7.27	9.00	
T	19	Chas. Hodge †	1878	Matt. 28: 16-20	4.35	7.28	9.50	
F	20	Basel Mission Institute	1820	Eph. 1: 3-14	4.35	7.28	10.34	
S	21	Victoria ascend. throne	1837	Acts 4: 22-26	4.35	7.28	11.12	
25		First Sunday after Trinity		Luke 16: 19-31; 1 John 4: 16-21				
S	22	Lieut. Ad. Greely found	1884	1 Sam. 3: 1-18	4.35	7.28	11.46	
M	23	Elmhurst College dedi.	1873	Luke 16: 19-31	4.35	7.28	A. M.	
T	24	J. Cabot disc. Labrador	1497	1 John 4: 16-31	4.36	7.29	0.18	
W	25	Augustana presented	1530	Deut. 6: 4-13	4.36	7.29	0.48	
T	26	Julian Apostate †	363	Matt. 18: 31-35	4.36	7.29	1.18	
F	27	Jos. Smith (Nauvoo) †	1844	Acts 4: 32-45	4.37	7.29	1.49	
S	28	Irenaeus †	202	Acts 9: 1-19	4.37	7.29	2.22	
26		Second Sunday after Trinity		Luke 14: 16-24; 1 John 3: 13-18				
S	29	Amer. Board C. F. M.	1810	1 Sam. 7: 1-13	4.38	7.29	2.58	
M	30	Raymond Lully †	1315	Luke 14: 16-24	4.38	7.29	3.38	

MOON'S PHASES

New Moon, 2nd, 8:34 A. M. Full Moon, 16th, 10:41 P. M.
 First Quarter, 10th, 7:37 A. M. Last Quarter, 23rd, 8:16 P. M.

Speed on our Republic, O Father on high,
 Lead us in pathways of justice and right;
 Rulers as well as the ruled, one and all,
 Girdle with virtue the armor of might!

Week Days	Month	July 1924		Sun | Sun | Moon			
		MEMORABLE DAYS		Bible Readings	rises | sets	rises	
H	M				H M	H M	
T	1	1st World's S. S. Conv.	1889	1 John 3: 13-18	4.38	7.29	4.21
W	2	Emmaus Asyl. opened	1893	Prov. 9: 1-10	4.39	7.29	sets
T	3	Egede lands in Greenl'd	1721	Matt. 9: 9-13	4.39	7.28	8.29
F	4	Independence Day	1776	Rom. 10: 1-15	4.40	7.28	9.10
S	5	Sir John Oldcastle	1360	Acts 9: 20-30	4.41	7.28	9.47

27 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11

S	6	John Hus †	1415	1 Sam. 8: 1-22	4.41	7.28	10.22
M	7	Hawaii annexed	1899	Luke 15: 1-10	4.42	7.27	10.55
T	8	Kilian †	689	1 Peter 5: 6-11	4.42	7.27	11.28
W	9	Braddock defeated	1755	Isaiah 12	4.43	7.27	A. M.
T	10	William of Orange †	1584	Luke 15: 11-32	4.44	7.26	0.02
F	11	Widow-burn. proh., Ind.	1832	Acts 3: 1-16	4.44	7.26	0.38
S	12	Charles Kingsley	1819	Acts 13: 1-12	4.45	7.25	1.18

28 Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23

S	13	Treaty of Berlin	1878	1 Sam. 9: 15-27	4.46	7.25	2.03
M	14	Storming of the Bastile	1789	Luke 6: 36-42	4.46	7.24	2.55
T	15	Jerusalem taken	1099	Rom. 8: 18-23	4.47	7.24	3.54
W	16	Anna Askew †	1546	Isa. 65: 17-25	4.48	7.23	rises
T	17	Chr. Schwartz in India	1750	Matt. 5: 13-16	4.49	7.23	8.25
F	18	Infallibility of Pope	1870	Acts 4: 1-12	4.50	7.22	9.08
S	19	Miss. Tanner and Jost	1885	Acts 13: 13-41	4.50	7.21	9.44

29 Fifth Sunday after Trinity Luke 5: 1-11; 1 Pet. 3: 8-15

S	20	Armada defeated	1588	1 Sam. 15: 10-23	4.51	7.21	10.17
M	21	Friedrich Froebel †	1852	Luke 5: 1-11	4.52	7.20	10.49
T	22	Battle of Tours	732	1 Peter 3: 8-15	4.53	7.20	11.20
W	23	Methodist Soc. founded	1740	Lam. 3: 22-32	4.53	7.19	11.50
T	24	Thos. a Kempis †	1471	Luke 9: 18-26	4.54	7.18	A. M.
F	25	Prof. A. Irion †	1870	Acts 5: 35-42	4.54	7.18	0.22
S	26	Robert Fulton	1765	Acts 13: 42-52	4.55	7.17	0.57

30 Sixth Sunday after Trinity Matth. 5: 20-26; Rom. 6: 3-11

S	27	Atlantic Cable laid	1866	1 Sam. 16: 1-13	4.56	7.16	1.35
M	28	Fourteenth Amendment	1868	Matt. 5: 20-26	4.57	7.15	2.17
T	29	William Wilberforce †	1833	Rom. 6: 3-11	4.58	7.14	3.03
W	30	William Penn †	1718	Psalm 1	4.59	7.13	3.54

MOON'S PHASES

New Moon, 1st, 11:35 P. M. Full Moon, 16th, 5:49 A. M.

First Quarter, 9th, 3:46 P. M. Last Quarter, 23rd, 10:36 A. M.

New Moon, 31st, 1:42 P. M.

Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born
Baptize their spirits in its light.

Week Days	Month	August 1924			Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS	Bible Readings	H M	H M	H M	
F	1	Robert Morrison †	1834	Acts 8: 26-38	5.01	7.11	7.48
S	2	Martyrs under Nero	64	Acts 14: 1-18	5.02	7.10	8.24
31 Seventh Sunday after Trinity			Mark 8: 1-9; Rom. 6: 19-23				
S	3	Victoria Nyanza disc.	1858	1 Sam. 17: 41-54	5.03	7.09	8.58
M	4	Hans Andersen †	1875	Mark 8: 1-9	5.03	7.08	9.31
T	5	Gen. Philip Sheridan †	1888	Rom. 6: 19-23	5.04	7.07	10.04
W	6	Ben Johnson †	1637	Isa. 62: 6-12	5.05	7.05	10.39
T	7	Herod Agrippa †	44	Mark 4: 26-29	5.06	7.04	11.17
F	8	Norwegian Mission Soc.	1842	1 Tim. 6: 6-12	5.07	7.03	11.58
S	9	Robert Moffatt †	1883	Acts 14: 19-25	5.08	7.02	A.M.
32 Eighth Sunday after Trinity			Matth. 7: 15-23; Rom. 8: 12-17				
S	10	Jerusalem destroyed	70	1 Sam. 20: 24-34	5.09	7.00	0.46
M	11	Japan abol. paganism	1884	Matt. 7: 15-23	5.10	6.59	1.40
T	12	James Russel Lowell †	1891	Rom. 8: 12-17	5.11	6.58	2.40
W	13	Jeremiah Taylor †	1657	Jer. 23: 16-29	5.12	6.57	3.44
T	14	New Cologne Cathedral	1880	Matt. 12: 46-50	5.13	6.56	4.52
F	15	Eusebius †	303	Acts 16: 16-32	5.13	6.55	rises
S	16	Leipsic Mission Society	1819	Acts 16: 1-5	5.14	6.54	8.14
33 Ninth Sunday after Trinity			Luke 16: 1-9; 1 Cor. 10: 6-13				
S	17	Frederick the Great †	1786	1 Sam. 24: 1-17	5.15	6.52	8.47
M	18	Ole Bull †	1880	Luke 16: 1-9	5.16	6.51	9.19
T	19	Evangelical Alliance	1846	1 Cor. 10: 6-13	5.17	6.50	9.50
W	20	Pastor Joseph Rieger †	1869	Prov. 16: 1-9	5.18	6.48	10.22
T	21	Moravian Miss. begun	1732	Matt. 13: 44-46	5.19	6.46	10.56
F	22	Santa Fe taken	1846	Acts 17: 16-34	5.20	6.45	11.33
S	23	Increase Mather †	1723	Acts 16: 11-15	5.21	6.44	A.M.
34 Tenth Sunday after Trinity			Luke 19: 41-49; 1 Cor. 12: 1-11				
S	24	St. Bartholo. Massacre	1572	1 Sam. 28: 3-19	5.21	6.42	0.13
M	25	Council of Nicea	325	Luke 19: 41-48	5.22	6.40	0.57
T	26	1st Luth. Conf. in Am.	1748	1 Cor. 12: 1-11	5.23	6.39	1.46
W	27	Hugo Grotius †	1645	Jer. 7: 1-11	5.24	6.38	2.39
T	28	St. Augustine †	430	Matt. 23: 34-49	5.25	6.36	3.36
F	29	Ulrich v. Hutten †	1523	Acts 20: 17-38	5.26	6.35	4.36
S	30	Mel. College taken over	1871	Acts 16: 16-24	5.27	6.34	sets
35 11th Sunday after Trinity			Luke 18: 9-14; 1 Cor. 15: 1-10				
S	31	John Bunyan †	1688	2 Sam. 7: 1-17	5.27	6.32	7.32

MOON'S PHASES

First Quarter, 7th, 9:41 P. M. Last Quarter, 22nd, 3:10 A. M.
Full Moon, 14th, 2:19 P. M. New Moon, 30th, 2:37 A. M.

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

Week	Month	Days	September 1924		Sun	Sun	Moon	
			MEMORABLE DAYS		rises	sets	rises	
				Bible Readings	H M	H M	H M	
M	1	Labor Day	Luke 18: 9-14	5.28	6.31	8.06		
T	2	Lufft, 1st German Bible	1495	1 Cor. 15: 1-10	5.29	6.30	8.41	
W	3	Oliver Cromwell †	1658	Dan. 9: 15-18	5.30	6.28	9.18	
T	4	1st steamer on Hudson	1807	Luke 7: 36-50	5.31	6.26	9.58	
F	5	Continental Congress	1774	Rom. 8: 33-39	5.32	6.25	10.43	
S	6	Allan Gardiner †	1851	Acts 16: 25-40	5.33	6.24	11.34	

36 12th Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9

S	7	Hannah More †	1833	2 Sam. 12: 1-14	5.34	6.22	A.M.
M	8	Barmen Mission Soc.	1818	Mark 7: 31-37	5.35	6.20	0.30
T	9	Giovanni Pasquali †	1560	2 Cor. 3: 4-11	5.36	6.18	1.31
W	10	Perry defeats British	1813	Isa. 29: 18-21	5.37	6.16	2.36
T	11	Battle of Brandywine	1777	John 8: 31-36	5.38	6.15	3.42
F	12	Francis Guizot †	1874	Acts 16: 9-15	5.39	6.13	4.47
S	13	Bat. of Plains of Abra.	1759	Acts 17: 1-9	5.39	6.12	rises

37 13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-22

S	14	Jas. Fenimore Cooper †	1851	2 Sam. 15: 1-14	5.40	6.10	7.16
M	15	Ev. Mission Soc., Basel	1815	Luke 10: 23-37	5.41	6.08	7.48
T	16	Mt. Cenis Tunnel	1871	Gal. 3: 15-22	5.42	6.07	8.19
W	17	Boston founded	1630	Zech. 7: 1-10	5.43	6.06	8.53
T	18	Fugitive Slave Bill	1850	Mark 12: 41-44	5.44	6.04	9.29
F	19	Dr. T. J. Barnardo †	1905	1 Peter 2: 1-10	5.44	6.02	10.07
S	20	Temp. sov. of Pope ends	1870	Acts 17: 10-15	5.45	6.01	10.50

38 14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

S	21	Sir Walter Scott †	1832	2 Sam. 23: 13-17	5.46	6.00	11.36
M	22	London Mission Soc.	1795	Luke 17: 11-19	5.47	5.58	A. M.
T	23	Rhenish Mission Soc.	1828	Gal. 5: 16-24	5.48	5.56	0.28
W	24	Evang. day, Chicago	1893	Psa. 50: 14-23	5.49	5.54	1.23
T	25	Balboa disc. Pacific	1513	John 5: 1-14	5.50	5.52	2.22
F	26	Peace of Augsburg	1555	1 Tim. 1: 12-17	5.51	5.51	3.22
S	27	Evangelical Union	1817	Acts 17: 16-34	5.52	5.50	4.25

39 15th Sunday after Trinity Matth. 6: 24-34; Gal. 5: 25-6: 10

S	28	Prot. Orph. Home, St. L.	1858	1 Kings 3: 4-15	5.53	5.48	4.31
M	29	Pastor Philip Goebel †	1887	Matt. 6: 24-34	5.54	5.46	sets
T	30	George Whitfield †	1770	Gal. 5: 25—6: 10	5.55	5.44	7.16

MOON'S PHASES

First Quarter, 6th, 2:46 A. M.

Last Quarter, 20th, 9:35 P. M.

Full Moon, 13th, 1 A. M.

New Moon, 28th, 2:16 P. M.

Go forward, Christian soldier,
Beneath his banner true;
The Lord himself, thy Leader,
Shall all thy foes subdue.

Week	Month	Days			October 1924			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS			Bible Readings					
W	1	Marburg Conference	1529	1 Kings 17: 8-16	5.55	5.43	7.57			
T	2	Johann Gutenberg †	1468	John 11: 1-11	5.56	5.42	8.41			
F	3	George Bancroft	1800	2 Thess. 3: 6-13	5.57	5.40	9.30			
S	4	Theodor Fliedner †	1864	Acts 18: 1-4	5.58	5.39	10.25			

40 16th Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21

S	5	Liberia a Republic	1847	1 Kings 8: 22-30	5.59	5.38	11.25			
M	6	Franz D. Pastorius arr.	1683	Luke 7: 11-17	6.00	5.36	A. M.			
T	7	Hy. M. Muehlenberg †	1787	Eph. 3: 13-21	6.01	5.34	0.27			
W	8	Rembrandt van Rijn	1669	Job 5: 17-26	6.02	5.32	1.32			
T	9	David Brainerd †	1747	Matt. 11: 25-30	6.03	5.31	2.36			
F	10	Schwabach Conference	1529	Heb. 12: 18-24	6.04	5.30	3.39			
S	11	Ulric Zwingli †	1531	Acts 18: 5-11	6.05	5.28	4.42			

41 17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6

S	12	America discovered	1492	1 Kings 12: 1-16	6.06	5.26	5.43			
M	13	Kaiserswerth Deac. H.	1836	Luke 14: 1-11	6.07	5.25	rises			
T	14	Battle of Hastings	1066	Eph. 4: 1-16	6.08	5.24	6.50			
W	15	Ger. Ev. Assn. of West	1840	Psalm 75: 5-8	6.09	5.22	7.25			
T	16	J. Brown, Harpers F'ry	1859	Matt. 12: 1-8	6.10	5.20	8.03			
F	17	Gen. Burgoyne's surr.	1777	Heb. 9: 4-13	6.11	5.19	8.44			
S	18	Edict of Nantes revoked	1685	Acts 18: 12-21	6.12	5.18	9.29			

42 18th Sunday after Trinity Matth. 22: 34-46; 1 Cor. 1: 4-9

S	19	Surrender of Yorktown	1781	1 Kings 17: 1-24	6.13	5.16	10.18			
M	20	Philip Schaff †	1893	Matt. 22: 34-46	6.14	5.14	11.11			
T	21	Battle of Trafalgar	1805	1 Cor. 1: 4-9	6.15	5.13	A. M.			
W	22	Karl Martell †	741	2 Chron. 1: 7-12	6.16	5.13	0.07			
T	23	Wm. Penn lands in Am.	1682	Mark 10: 17-27	6.17	5.12	1.05			
F	24	Pastor O. Lohr to India	1867	James 2: 10-17	6.18	5.10	2.07			
S	25	Karl F. W. Walther	1811	Acts 18: 22-28	6.19	5.09	3.09			

43 19th Sunday after Trinity Matth. 9: 1-8; Eph. 4: 22-28

S	26	Barmen Mission Inst.	1832	1 Kings 18: 22-40	6.20	5.08	4.16			
M	27	Mich. Servetus burned	1553	Matt. 9: 1-8	6.21	5.06	5.24			
T	28	Eden Theol. Sem. Dedi.	1883	Eph. 4: 22-28	6.22	5.05	sets			
W	29	Alfred the Great †	900	Psa. 32: 1-7	6.23	5.04	6.34			
T	30	Hiram Bingham	1789	John 9: 24-41	6.24	5.02	7.22			
F	31	Luther's 95 Theses	1517	James 5: 13-20	6.25	5.01	8.17			

MOON'S PHASES

First Quarter, 5th, 8:30 A. M. Last Quarter, 20th, 4:54 P. M.

Full Moon, 12th, 2:21 P. M. New Moon, 28th, 0:57 A. M.

For all the mercies of the year
We sing, O Lord, our praise to thee:
Accept our praise as offerings
Of gratitude and loyalty.

Week	Month	Days	November 1924			Sun	Sun	Moon
			MEMORABLE DAYS		Bible Readings	rises	sets	rises
S		1	First M. E. Gen. Conf.	1792	Acts 19: 8-22	6.27	5.00	9.16
Reformation Day Offering for Eden Theological Seminary								
44		20th Sunday after Trinity			Math. 22: 1-14; Eph. 5: 15-21			
S	2	Jenny Lind †	1887	1 Kings 21: 17-29	6.28	4.59	10.19	
M	3	Stanley finds Living's'n	1871	Matt. 22: 1-14	6.29	4.58	11.24	
T	4	Mendelssohn-Barth. †	1847	Eph. 5: 15-21	6.29	4.57	A. M.	
W	5	Ludwig Harms †	1865	Prov. 2: 1-8	6.30	4.56	0.29	
T	6	Gustavus Adolphus †	1632	John 15: 1-8	6.32	4.55	1.33	
F	7	Willibrord †	739	Rom. 4: 1-9	6.33	4.54	2.34	
S	8	John Milton †	1674	Acts 19: 23-41	6.34	4.53	3.35	
45		21st Sunday after Trinity			John 4: 46-54; Eph. 6: 10-17			
S	9	Emil Frommel †	1896	2 Kings 24: 1-17	6.35	4.52	4.34	
M	10	Count Volmarstein †	1878	John 4: 47-54	6.36	4.52	5.32	
T	11	John Fried. v. Schiller	1759	Eph. 6: 10-17	6.37	4.51	6.30	
W	12	Theodore Passavant †	1864	2 Sam. 7: 17-29	6.38	4.50	rises	
T	13	Stephen Gardiner †	1555	Mark 10: 13-16	6.40	4.49	6.40	
F	14	Jean Paul †	1825	Eph. 6: 1-9	6.41	4.48	7.23	
S	15	Johann Kepler †	1630	Acts 20: 1-16	6.42	4.47	8.10	
46		22nd Sunday after Trinity			Math. 18: 23-35; Phil. 1: 3-11			
S	16	Suez Canal opened	1869	Dan. 1: 1-16	6.43	4.46	9.01	
M	17	David Zeisberger †	1808	Matt. 18: 23-35	6.44	4.46	9.55	
T	18	Ludwig Hofacker	1828	Phil. 1: 3-11	6.45	4.45	10.52	
W	19	Johann M. Boltzius †	1765	Prov. 24: 14-20	6.46	4.44	11.51	
T	20	John Williams †	1839	Luke 9: 57-63	5.48	4.44	A. M.	
F	21	Voltaire (J. M. Arouet)	1694	Heb. 13: 1-9	6.49	4.43	0.52	
S	22	Cecilia	232	Acts 20: 17-38	6.50	4.42	1.56	
Memorial Sunday Offering for Ministerial Relief								
47		23rd Sunday after Trinity			Matth. 22: 15-22; Phil. 3: 17-21			
S	23	Clement of Rome †	101	Dan. 5: 17-31	6.51	4.42	3.01	
M	24	John Knox	1572	Matt. 22: 15-22	6.52	4.41	4.09	
T	25	Isaac Watts	1748	Phil. 3: 17-21	6.53	4.41	5.20	
W	26	Wm. Cowper	1731	Psa. 85: 9-14	6.54	4.41	6.32	
T	27	Thanksgiving Day		Matt. 10: 24-33	6.55	4.40	sets	
F	28	Washington Irving †	1859	1 Tim. 4: 4-11	6.56	4.40	7.01	
S	29	Horace Greeley †	1870	Acts 21: 1-16	6.57	4.40	8.06	
48		First Sunday in Advent			Math. 21: 1-9; Rom. 13: 11-14			
S	30	Mark Twain (Clemens)	1835	Psalm 24	6.57	4.40	9.12	

MOON'S PHASES

First Quarter, 3rd, 4:18 P. M. Last Quarter, 19th, 11:38 A. M.
Full Moon, 11th, 6:31 A. M. New Moon, 26th, 11:16 A. M.

Welcome to earth, thou noble Guest,
Through whom e'en wicked men are blest!
Thou com'st to share our misery;
What can we render, Lord, to Thee?

Week	Month	Days	December 1924			Sun	Sun	Moon
			MEMORABLE DAYS		Bible Readings	rises	sets	rises
						H M	H M	H M
M	1	Abrah. a Santa Clara †	1709	Matt. 21: 1-9	6.58	4.39	10.19	
T	2	New Testa. in Japanese	1879	Rom. 13: 11-14	6.59	4.39	11.24	
W	3	G. Cabot, 1st Sec. Navy	1751	Jer. 31: 31-34	7.00	4.39	A. M.	
T	4	Westminster Standards	1646	Luke 1: 68-79	7.01	4.39	0.27	
F	5	Wolfgang A. Mozart †	1791	Heb. 10: 19-25	7.02	4.39	1.28	
S	6	1st Convert in Austra.	1863	Acts 3: 18-26	7.03	4.39	2.28	

49 Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13

S	7	Konst. Tischendorf †	1874	Isa. 59: 1-9	7.04	4.39	3.26
M	8	Vatican Council	1869	Luke 21: 25-36	7.05	4.39	4.24
T	9	Sir Anthony van Dyck †	1641	Rom. 15: 4-13	7.06	4.39	5.21
W	10	Treaty of Paris	1898	Mal. 3: 19-24	7.07	4.39	6.16
T	11	Max Schenkendorf †	1817	Luke 17: 20-30	7.08	4.39	rises
F	12	Robert Browning †	1889	2 Peter 1: 3-11	7.08	4.39	6.06
S	13	Phillips Brooks	1835	Acts 17: 23-31	7.09	4.39	6.56

50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5

S	14	1st Wireless across Atl.	1901	Hag. 2: 2-10	7.10	4.39	7.49
M	15	Isaak Walton †	1683	Matt. 11: 2-10	7.11	4.40	8.44
T	16	Boston Tea Party	1773	1 Cor. 4: 1-5	7.11	4.40	9.41
W	17	John G. Whittier	1807	Isa. 40: 1-8	7.12	4.40	10.40
T	18	Thirteenth Amendment	1865	Matt. 3: 1-11	7.13	4.41	11.40
F	19	Bayard Taylor †	1878	2 Tim. 4: 5-8	7.14	4.42	A.M.
S	20	Catharine Luther †	1552	Rev. 4: 1-11	7.14	4.42	0.43

51 Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7

S	21	Pilgrims land	1620	Isa. 63: 1-4	7.14	4.42	1.48
M	22	Dwight L. Moddy †	1899	John 1: 19-28	7.15	4.43	2.55
T	23	John Cotton †	1652	Phil. 4: 4-7	7.15	4.43	4.05
W	24	Christmas Eve		Deut. 18: 15-19	7.16	4.44	5.17
T	25	Christmas Day		Isa. 42: 1-7	7.16	4.44	6.27
F	26	Second Christmas Day		Isa. 9: 6, 7	7.17	4.45	sets
S	27	David Nitshmann	1696	Matt. 1: 18-23	7.17	4.45	6.50

52 Sunday after Christmas Day Luke 2: 33-40; Gal. 4: 1-7

S	28	Rev. Dewald to Hondur.	1919	Psalm 72: 1-7, 18	7.17	4.46	8.00
M	29	Wm. Ewart Gladstone	1809	Isa. 63: 8-16	7.17	4.47	9.09
T	30	New Mexico purchased	1853	Luke 2: 25-32	7.18	4.48	10.15
W	31	New Year's Eve		2 Cor. 5: 1-9	7.18	4.48	11.20

MOON'S PHASES

First Quarter, 3rd, 3:10 A. M.

Last Quarter, 19th, 4:11 A. M.

Full Moon, 11th, 1:03 A. M.

New Moon, 25th, 9:46 P. M.

When Captain Ambler Changed His Mind

BY JOSIAH SWETT

"Hum! Are the men all in their dotage, that the firm has to put a youngster in as skipper of the finest schooner out o' port?" Captain Luther Ambler, of the *Morning Star*, tossed his head disgustedly. "Twenty-three-year-old an' skipper of a schooner just off the ways! It ain't the way business was carried on when I was a young man. In them days a boy was kicked an' cuffed 'bout the deck until he was twenty. Then he roughed it for a half a dozen year afore the mast. After that, if he had the right stuff in him—the right stuff, mind ye—he might be made second mate. Now they make 'em cap'n as soon as they know the difference twixt a schooner an' a liner!"

"Cap'n, ye don't seem to realize that times has changed since ye was a young man," remarked John Cunningham, mate of the *Lucy Price*.

"Guess there ain't nobody that realizes it more'n me!" snorted the captain. "Ain't I just been tellin' ye how different things is today from what they was forty year ago? Then the boys had education knocked into 'em. Now a professor hands it to 'em in a school-room."

Up to within a few days of the complete fitting out of the *Flying Cloud*, Captain Ambler had felt reasonably sure that he would be given command of the new schooner. He had been in the employ of the company a longer period of time than any other skipper and his record was unstained by the loss of any vessel. Such being the case, it was not strange that he thought that he was the logical candidate for the position. Hence his wrath when he learned that Ezra Morse, mate of the *Lucy Price*, had been appointed captain of the new schooner.

The facts of the case were that Ezra Morse was an exceptionally capable mariner. He had demonstrated this to the company when, as first mate of the *Lucy Price*, he had brought the schooner unharmed through a gale on Georges Bank, a hurricane which raised havoc in general with the fishing fleet, being forced to take command of the vessel owing to the fact that the captain was confined to his bunk with a broken leg.

The following week the *Morning Star* sailed for Georges Bank and on the next tide the *Flying Cloud* cast off and followed. Both vessels made a lively passage down the coast and in due time dropped anchor on the fishing grounds. For a week the weather was fine and the fishing excellent. Then, one morning late in September, the barometer showed indications of foul weather.

Up the coast from Hatteras came at a merry clip a hurricane. When it reached Georges Bank it was ready to do business on a big scale and it started in at once.

Captain Morse had sized the situation up well some hours before the gale swept down upon his vessel, and had made everything as snug as possible. It was not long before he was very thankful that such was the case.

"Wetting our lee rail a bit, Jack?" questioned the captain, addressing the mate, who had just come below.

"Looks that way," replied Jack Carton, pulling off his rubber boots and emptying considerable water out of them. "Deck was all awash a minute ago. If I hadn't had a good grip on the fore tacks, I would have been carried overboard."

"It's a genuine sou'easter, and no mistake," remarked the captain. "It's a good thing that we have ample roadline out. It would be bad business to drag and drift onto the shoals with things as they are. Georges Shoals are only about ten miles north of us."

Captain Morse and Carton took turns at the watch that night. Lashed to the rigging, they watched until daybreak while the storm increased in fury. Carton affirmed that it was the worst night he had put in in twenty years.

Out of the grey mist of the early morning loomed a schooner. Her mainmast was missing and her rigging snarled and tattered. When Captain Morse first sighted her, she was quarter of a mile to the south.

"That's the *Morning Star!*" ejaculated the captain, looking at the vessel through his marine glasses. "She has had a hard night of it. She has lost both anchors."

"She'll be on the shoals inside of an hour!" cried Carton, who likewise had seen the distressed vessel.

"All hands on deck!" roared Captain Morse. "Jack, get that hawser ready."

"Up with the anchors, lads!"

The *Morning Star* was rapidly approaching and long before the anchors were weighed, was passing some 200 yards to the eastward.

"Keep your horn sounding!" yelled Captain Morse, holding his hands to his mouth. "Keep it sounding! We're getting under way!"

"Unfurl the jib, Jack. That's about all she'll stand."

As the second anchor came to the surface, Captain Morse shouted his warning.

"Hang on, lads, for your lives. We'll be right on our beam ends for a minute."

As he brought the schooner up before the wind, she heeled over frightfully, but a moment later righted and was off. The *Morning Star* had disappeared from sight, but her fog horn could be heard, and following the sound, the *Flying Cloud* shortly located her. Sailing up to the windward of the vessel, Captain Morse brought his schooner alongside and the hawser was drawn aboard.

"Your anchors won't hold both of us!" shouted Captain Ambler. "Take us aboard and let my vessel go."

"Not on your life!" replied Captain Morse. "You've got too good a vessel to lose. We're going to tow you into port."

"Port! We're eighty mile from Nantucket!" roared Captain Ambler as the *Flying Cloud* got under way and the hawser straightened

out. "There ain't more'n one captain in 100 that can make port in this gale!"

"I'm that one!" cried Captain Morse, as he brought his vessel around. "We'll make Edgartown Harbor before dark!"

Heading his vessel so as to pass just to the south of Asia Rip, some sixty miles to the west, the *Flying Cloud* now steadied somewhat by her tow, Captain Morse put on a bit more sail.

"Lee rail is getting a bit damp, lads!" chuckled Captain Morse as the schooner plowed through the tumultuous seas. "What do you say, Jack, to running up the mainsail?"

"Not if you want to stay on top of the water, Cap'n," laughed the mate.

"Guess you are right," replied the captain grinning as the *Flying Cloud* buried her nose and a big sea flooded the deck.

Keeping true to his course, Captain Morse sent his vessel by Asia Rip shortly before noon and then, changing his course, headed for Mukeget Channel. With a fairer wind the *Flying Cloud* gathered speed and early in the afternoon was shooting between Muskeget Island and Chappaquiddick Island, Captain Morse cunningly avoiding the numerous shoals which threatened on each side. At three o'clock the *Flying Cloud* rounded Cape Poge and an hour later dropped anchor in Edgartown Harbor.

"We're here!" shouted Captain Morse to Captain Ambler, who had relinquished the wheel and had come to the bow of his vessel.

"I see we are," laughed Captain Ambler. "How did ye do it? That's what I want to know."

"Just kept my eyes peeled for the light-houses and buoys."

"Ever been in here before?"

"No, Cap'n."

"Ye haven't? How did ye know your way?"

"Oh, I studied the chart a bit," replied Captain Morse. "Thought it might come in handy some day to know how to make a snug harbor in case of a bad blow off on the bank."

"Well, Cap'n, it sure came in handy today, at least to my vessel," said Captain Ambler soberly.

The following day, having secured another set of anchors, the storm passing, the *Morning Star* set sail again for Georges Bank, accompanied by the *Flying Cloud*. True, the former vessel was minus one mast, but she made fair progress and the following afternoon both schooners dropped anchor on the fishing ground.

For three weeks the weather held good and at the end of that time, both vessels having secured big fares of fish, started for home.

"Never mind me," said Captain Ambler the morning that they weighed anchor. "We'll limp back to port somehow."

But Captain Morse did "mind" the *Morning Star*, unfurling only a small portion of the *Flying Cloud's* canvas, so as to keep pace with the crippled schooner. It was five days before the two vessels rounded Eastern Point and sailed into Gloucester Harbor.

"Mr. Kimball, I have got a few words I want to say to ye right here on the wharf," said Captain Ambler as he stepped ashore, addressing the head of the company which owned the *Morning Star*. "When I left here I wasn't feeling any too good-natured. Thought that I ought to have been app'nted master o' the *Flying Cloud*. Said right here on the wharf that it was a curious way o' doin' business to put a boy in as skipper o' the best schooner the company owns. I had an idea that Cap'n Morse knew precious little 'bout navigation. Well, sir, I've changed my mind. He snatched the *Morning Star* right from the jaws o' death, as ye might say, took her in tow in a seventy-mile an hour gale. Set sail for Edgartown, nigh a hundred mile away. Rounded Asia Rip and sailed up Muskeget Channel, dodging in and out among the shoals, passing Chappaquiddick Island like an express train going by West Gloucester depot; rounded Cape Poge and dropped anchor. Mr. Kimball, I couldn't have done it in that hurricane to save my life."

CAN THE DEAD COME BACK?

More than a generation ago William E. Gladstone, the famous British statesman of the nineteenth century, said that spiritualistic phenomena would be the most important subject for scientific investigation in the twentieth century. Recent developments seem to indicate that he was right. Ever since the war, with its millions of tragic bereavements all over the world, a new interest has been manifested in the possibility of communicating with the dead.

But after all, there is nothing strange about this fact. Some time ago L. S. Bull, Egyptologist at the University of Chicago, said in an address before the American Oriental Society that spirit hecklers were familiar to the Egyptians nearly four thousand years ago.

The idea is, therefore, not new. All ancient history is full of some kind of manifestations of Spiritualism, from Croesus, king of ancient Lydia, to Clement of Rome, well known father of the ancient church who, when yet a heathen, and troubled about the immortality of the soul, went down to Egypt "to inquire from a magician and induce him with a large sum of money to call up a soul from hades by the art which is termed necromancy." In the same book he enumerates the wonders of Simon the magician mentioned in Acts 8:9-24 and says "he produces phantoms of every conceivable shape, causes vessels in the house to be moved about, rolls himself upon fire and is not burned, and sometimes he even flies."

Those who have taken pains to investigate honestly and scientifically the so-called manifestations of Spiritualism tell us that nine-tenths of it is deliberate deception by means of all sorts of devices which can be easily used in the dim and mysterious light by which all spiritualistic seances are conducted. Perhaps the most convincing exposé of how the swindlers work is that made in the *Saturday Evening Post* early in 1922, in which "A Wig-maker" makes some very remarkable reve-

lations as to how so-called spiritualists ply their trade and dupe their victims." This is what he learned about it from his own experience:

"This gang of spiritualistic swindlers worked in a most systematic way. They had an advance man and woman on the road, experts in getting into the good graces of small-town people and in bestowing sympathy. If they read of the death of a wealthy or prominent man they would go to that town and stop at the hotel, often at a boarding house. By casual inquiry they would learn of the habits of the deceased man and work around until they got an introduction to the widow or other relatives. Eventually they would call at the home on some pretense of business and talk sympathetically to the bereaved. Their main object was to get a photograph. Often they ingratiated themselves so well as to be permitted to take a camera snapshot of an enlarged portrait, if that were necessary. Anyway, they got a photograph.

"In the meantime they would pick up a few incidents in the life of the departed—something that could be used to sound familiar to the bereaved; some simple remark or question that the medium could use later to inspire awe and conviction in the minds of the victims.

"While one expert worked on the wealthy family, the other would locate photographs and facts about the recently deceased of less prominence. The conversation would gradually lead to spiritualism. The bereaved would grasp at this straw half the time, the former faker told me. If the person was wealthy and shrank from publicity the victim was told that arrangements could be made for a private seance in the home. This would be expensive, of course, but in a case like that, the victim was told, money should not figure. Every influence would be brought upon a great medium that the come-on man knew to bring him to this town and to a private seance.

"The trick was really turned when the photograph was secured. This photograph would be mailed to me by special delivery, with instructions to express the wig at the earliest possible moment. The information as to past incidents and personal mannerisms they would save for the arch faker, the great medium. When I learned these things I began to understand why the orders came from so many towns.

"Upon arrival the great medium would study the photograph, which I always returned with the wig, and proceed to make himself up. He always painted his face so as to give it an unearthly pallor. The slightest resemblance to the deceased, under the circumstances, would answer the purpose.

"Often these swindlers would stay in a town a week or ten days, causing the people to gossip and gasp in wonder. Half of them believed implicitly in the genuiness of the seance.

"If the bereft was wealthy and gullible, the crooks would work on that person until they had milked every nickel possible, giving one seance after another in private. I know of one widow who was

swindled out of five thousand dollars. I have learned of wealthy families in the big cities being swindled for four times that amount.

"You may rest assured that I make no more wigs for spiritualistic fakers. Just the same, they still get them."

Much sadder than this method of fraud is that which results in moral downfall, of which multitudes of cases could be quoted from the daily press, if space permitted. One of the most unfortunate was related some time ago by a well-known paper in the Middle West. The case was that of a man whom we shall call Short, who was employed in a department store in a larger city in that section of the country. A young woman named Margaret worked in the same store. Short lived out in the suburbs in a bungalow with his wife and daughter. He was in good circumstances and the family seemed to be happy.

Short and Margaret became interested in one another and in Spiritualism, as did also the others of Short's family. They took up spirits together and claim they began to receive messages from the other world. It was not long before Short as he claimed, received messages to the effect that Margaret was his "perfect medium" and that he should marry her so that he could receive messages from the other world. Mrs. Short claims to have received the same message and was perfectly willing to have the spirit messages carried out, nor did Miss Short object to two mothers at all.

The story as it came out when Short was tried for bigamy was that Mrs. Short "suffered a spiritualistic death, when her spirit passed out of her body and some other spirit entered it." About a month afterward Short and Margaret were married, with Miss Short as witness. While the ceremony was being performed the first Mrs. Short was at home cooking the wedding supper. Short took his second wife home to his first wife and the two and the daughter were living happily in the "love nest" when Margaret's parents searching for them two days later discovered them and caused Short's arrest.

There is a book entitled "A New Gospel to All Peoples," of which the author, Dr. Marie Stopes, claims divine guidance in setting forth her theories of birth control. She explains that the revelation came to her in June 1920, and that she was told by the voice from the spirit world to "say to my bishops" what is found in the pages of the book. At the conclusion of the message she arose, went home and immediately sent for her secretary. There and then without going into the house she red dictated what had been dictated to her. The message was then printed and a copy sent to each of the bishops of the Anglican Church and the Protestant Episcopal Church in America, then assembled for the Lambeth Conference.

The bishops, however, gave no publicity to her message, so she has printed it for the benefit of everyone. The message proceeds to develop Dr. Stopes' doctrines in terms that fully explain the unwillingness of the bishops to make them the subject for public discussions. The official report of the Lambeth Conference, however, make clear

very emphatically, in discussing modern movements "that Spiritualism is incompatible with fundamental church doctrines." Christian Science and Theosophy are also included in this category. On Spiritualism the report says: "While prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, we urge strongly that a larger place should be given in the teaching of the church to the explanation of the true grounds of Christian belief, eternal life and immortality. While recognizing the results of investigation which encouraged many people to find spiritual meaning and purpose in human life and lead them to believe in survival after death, grave dangers are seen in the tendency to make a religion of Spiritualism. The practice of Spiritualism as a faith involves subordination of the intelligence and will to unknown forces of personality and to that extent is an abdication of self control."

A rather amusing illustration of this "subordination of the intelligence and will" came to light some time ago in the St. Louis court of criminal corrections, when a man and his wife who formerly were in the business of calling up departed spirits for regular and transient customers at so much a call, promised to the judges that they would thereafter confine their labors to the things of the flesh. A jury had just fined them \$100 after hearing testimony concerning a seance held at the home of the couple during which a police woman testified concerning the appearance of "Brother Bill, deceased," although she never had a brother named Bill, but did have orders to watch for fortune tellers.

The practice of consulting familiar spirits was forbidden by the Mosaic law, Lev. 19: 31; 20: 6, 27; Deut. 18: 11. King Saul put this away early in his reign but consults the witch Endor who had a familiar spirit, 1 Sam. 28: 3, 7. In his very valuable booklet, "Spiritualism—Divine? Devilish? Or a Deception? Which?" which can be secured through Eden Publishing House, St. Louis, Dr. Biederwolf refers to the claim of spiritualists that God called up Samuel in this instance, and they quote it as a divine warrant for the practice. That God has anything to do with the business, however, is not at all likely for several reasons, among which the two following are entirely conclusive: 1. The teaching of Spiritualism is un-Christian out and out and utterly subversive of the Christian faith, and therefore God cannot be a party to it. 2. God plainly forbids Spiritualism in Scripture, and he is not going to encourage what he has forbidden on pain of death.

If God had any part in the dealings of Saul with the famous witch of Endor it must be noted that Saul was a God-forsaken man. He knew the dealers with familiar spirits were reputed to call up the dead and he had gone to one of them and told her to call up Samuel the prophet. Now the Bible does not say that Samuel was seen at all by Saul. But the Bible does say that Samuel spoke to Saul, and if it was really the spirit of Samuel then he came not in response to the medium's call but God in his anger cut the procedure short with

a sudden interference and *sent up the real Samuel*. This is supported by the fact that the witch was scared out of her wits when she saw the real Samuel instead of the counterfeit which she expected to palm off on poor old Saul.

If this view, which seems quite plausible and most reasonable, is correct, it is the only case on record where God so acted; and if he did so act in this case it was for a specific divine purpose and gives no warrant for believing that he is running a perpetual bureau for this sort of business so that any old hag can secure his services to call up the dead on any occasion or for any purpose whatsoever.

In his very illuminating discussion of Spiritualism in the devotional exercises during the conference of the Missouri District, 1923, (Luke 24: 37—"They supposed that they beheld a spirit.") Prof. Baur pointed out that when the risen Lord appeared to his disciples he stood before them in a glorified body. They understood this as little as we do. It was something altogether new, an absolutely unheard-of experience. It is quite natural that they should explain the remarkable appearance according to the popular notion that the dead could reappear as spirits or ghosts. Thus there lives in mankind the vague idea of a transfigured body, but it is a caricature of truth, not truth itself.

A DANGEROUS DECEIT

The deceit which is implied in these words of Scripture, the belief in ghosts, is as old as humanity. Today the spiritualists are its chief representative. This superstition is much more dangerous today than in pre-Christian times, for today we enjoy the revelation of God in Christ and should, therefore, have done away with this erroneous idea already hoary with age. Did not Christ become manifest in order to destroy the works of the devil? And Spiritualism is indeed a work of the devil. Or are we not saying too much? Let us see.

Many believe that Spiritualism is just a common fraud and that modern jugglers could imitate all the tricks of the mediums. But there must be more to it, or the Bible would not warn against it so earnestly. There is surely fraud connected with it, but who commits it? The Bible traces it back to Satan, who is a liar and the father thereof. Spiritualists deny the divinity of Christ; they will not believe in the Son of God who was made flesh; they claim that Jesus was a spiritual medium, and a social reformer. At the present time he is said to be a spirit who has progressed to the sixth sphere! Spiritualism also denies the biblical teaching of the atonement through the blood of Christ. Each one, they say, must atone for his own sin by repentance, suffering and restitution. This is said to take place even after death when a gradual progressive moral improvement takes place!

According to spiritualists the Holy Spirit, the comforter, is the spirit of any departed person who comfort those who remain behind. According to them there is no evil spirit, no Satan! This superstition directly contradicts the Bible, the inspiration of which by the Holy

Spirit is impiously denied. Of course spiritualism with its unclean hands also pollutes the practice of prayer. In the opinion of spiritualists the praying person attracts spirits (pure African paganism); if a suitable medium is present, the prayer is answered!

NECESSITY AND CURIOSITY

Spiritualism is also very dangerous because it claims to help us understand the miracles of the Bible and to teach us not to despair in times of need. Let us remember the state of mind of those who have just lost someone near and dear to them. In such cases faith is often greatly shaken, calm judgement is impossible, the nerves are shattered, and the poor human heart is open to whisperings of the powers of the evil. To that is added curiosity, which seeks to know what God in his wisdom has hidden from us or merely intimated. There are examples of persons who have approached Spiritualism in the interest of science and have gradually been drawn into snares. Many, especially the so-called mediums (mostly women), lose their minds because their nerves break down; many are led into immorality because spiritualism thinks little of marriage; all finally in some way arrive at disbelief, as they believe the so-called spirits more than they do God and His word. Our text speaks truly because the disciples in truth did not see a spirit but the risen Lord. We know this because we have absolutely true historical testimony. The gospels are entirely credible reports of the life, suffering, death, and resurrection of our Lord. We may, therefore, joyfully proclaim that the disciples actually saw Christ their risen Lord.

What he did and what the apostles did was not done in an obscure corner and does not need to fear the light of honest investigation. We need to call up neither the Lord nor his witnesses from the life beyond the grave in order to understand the teachings of the Gospel. In our hearts we have the testimony of the Holy Spirit that for Christ's sake we are children of God and that, with all our sins and imperfections, in spite of all the tragic and offensive things which still cling to Christians to this very hour, there is not lacking the demonstration of the Spirit and of power. In proof of this it is only necessary to ask any faithful pastor, any missionary at home or abroad.

The Christian services of worship are open to all; they take place in full view of the public. We need no secret meetings and have no ghastly ghost stories to tell. We have Moses and the prophets, yea, even more, we have him of whom Moses and all the prophets bear witness, our Lord and Saviour Jesus Christ, crucified and risen from the dead, the Son of God and Son of Man; all the writings of the apostles bear witness of him and through the testimony of the risen Lord the cause of Christ has made its way in the world. We human beings are not purely spiritual. Spirit and matter are combined in our nature in a most wonderful manner. In spite of its artistic genius the old Grecian view of the world did not know what to do with the human body. They preserved it in stone and marble and have become our

teachers in this art until this very day; but that the human body should rise again from the dead they could not understand. It was foolishness to them until they learned to believe in the risen Lord. Then they began to understand the human body and they recognized that which remained of it. In this way they found the whole truth, and only on this basis could Christianity gain a foothold in the world; only a religion which promises that heart and flesh may cry out, sing for joy unto the living God, has power to triumph over all other views of life. It was something of this which the disciples experienced in that moment when they noticed that it was not a ghost that stood before them, but a perfect human personality with body and soul. Therefore they were glad when they saw the Lord!

A PERSONAL EXPERIENCE

There are many good Christian people who in a moment of temptation or weakness fell in with spiritualism and its mediums and have learned through their own experience how very dangerous it is to meddle with. One of these, a member of an Evangelical church, has put his experience in writing in order to make clear to others who may be similarly tempted the danger they are facing. He says: "The son of plain Christian parents, I was brought up as a Christian and also confirmed in the Evangelical Church, but later became associated with Socialists and atheists and lost my belief in God and everlasting life after death. I did not care about nor even think of God. I sank very low through Satan's temptations. During this time I experienced great trouble and misery. One day an acquaintance introduced me to a so-called 'medium' among the spiritualists. My curiosity was aroused in regard to their revelations. I learned that this medium, a woman, was connected with an Indian spirit. For special information she would get into a trance. In case I wished for success in my life I was told I must think of the Indian Spirit.

"In the seance one would hear the most impossible and terrifying things. The spirit control who gave the message, would say to those who doubted that he would make them have a headache with a sledge-hammer. When asked whether my mother in Europe, of whom, on account of the war, I had not heard for a long time, was dead, I was told yes. Two years later, after the war, I learned that she was still alive. On one occasion I was told that my wife was sick at home, which was found untrue when I came home.

"The meetings, which I first attended from curiosity, are always in a dark room, dimly lighted. The medium appears as if in a faint and walks about among the audience. The people listen and ask their questions; usually only one or two do this. In the seance I attended there were usually from 20 to 30 persons and an offering was taken for the benefit of the church, as they call it. The meetings are not advertised but the believers pass out the information secretly. The medium often lives in squalid hovels or basements and is given to filthy habits and on the side seeks to deceive and defraud people by occult

knowledge about their past. Evidently the medium simulates the trance and having surrendered herself to evil spirits she hears them in many strange communications. They teach young girls who want their fortune told to study occult sciences. This makes them susceptible to nervous excitement so that they learn to hear voices. They easily become 'dope fiends' and thus are hopelessly lost.

"Many books have been written about spiritualism, but I never read any of them because I soon became suspicious and felt that following up the information I had gathered was merely giving Satan a still greater chance to claim me as his own. There may be good spirits, but I never met them in the seance, while many of the evil kind showed their evil nature as soon as the name of Christ was mentioned by profanity and blasphemy, experiences which are also related by many missionaries to heathen lands.

"There are several state organizations of spiritualists and they have their regular literature. The members pay dues, from 25 to 50 cents per month. A lucrative income is also derived from individual seances held privately at the homes, which of course are expensive, ranging all the way from five or ten dollars to what they think they are able to get. I found no satisfaction in these seances and reasoned that if spirits can come back and talk to us there must be life after death, and if there is, then Jesus Christ also still lives. So I made up my mind to give up Spiritualism and return to the religion I had been taught in my youth.

"So after six years of wandering I went again to listen to a Christian sermon. What now follows is the absolute truth. I came home from church filled with repentant thoughts and questioning whether God would forgive me. Suddenly I heard a voice. Greatly shocked, I asked who it was. My wife had died two months before. From my experience with spiritualists I spoke to the voice. Without seeing anybody I heard a voice say distinctly, 'Do not be afraid, I am in darkness among bad spirits that torment me. Assist me that I may rise higher.' At intervals I heard other voices. I again started to ask questions. Many voices began to speak and I got excited by their number. I soon knew that the spirits were bad. What I heard was mean and silly. But I actually could not free myself from hearing. I thought I was near insanity. But I had all my mental powers. It was just as the Apostle Paul says: (Eph. 6: 12) 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'

"After being troubled for several days by these demons, I went to see the medium in order to find out what I should do to get rid of them. I described to the medium the immoral character of these spirits; she said they were low spirits to whom I should not answer. Besides, she told me that my deceased wife was among them and I had to help her to develop higher. But it was no use, whether I an-

swwered or not I was continually molested by spirits named Hulda and Oscar. I also heard others. I tried hard to hear better spirits, but all in vain. I found out that I was surrounded by demons and heard nothing but uncleanness and lies.

"I started to read books against Spiritualism, but it did me no good. Suddenly I got the idea from God's Word to stand by Jesus Christ. So I told the spirits that I would serve Jesus and no one else and keep to God's word: 'Resist the devil and he will flee from you,' James 4: 7, and I held to the promise of our Lord. 'Lo, I am with you always, unto the end of the world.' So I fought against the attacks of the demons with God's Word and did my very best to live a Christian life. I prayed a good deal, tho I still was a sinner. But God's Word came true, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?' Ezek. 33: 11.

"For months I suffered dreadfully under the attacks of these demons. So I prayed to God for help. I often seemed to hear the rage of the devil because I did not forsake Jesus and His Word. I got back my strength of former days to do my work. I fought the attacks of the demons day and night. In this period I had a vision at night, when half asleep and half awake—a heavenly apparition with kind but serious features. I received this assurance: 'Continue as you are, I shall always help you.'

"Dear reader, I was firmly convinced by this that God had given me a proof that He had accepted me. He is almighty to save us from the power of the devil. From now on the demons that pursued me changed their tactics, to advise me about the way to serve the Lord and explain to me the words of the Bible. Those whom I knew as liars and whom I had heard for years blaspheme God and His holy Son,—actually thought I lacked in piety. They wanted to make me believe that forgiveness of sin would only be granted to me for good deeds and not by the grace and the blood of our Lord Jesus. They promised to let me become an illustrious medium, to give me strength to do miracles, if I would renounce Jesus Christ. But I resisted them. I had found out their devilish ways. Consequently, dear reader, I was saved by Jesus Christ from the fetters of the devil. I trusted in the power of our God. I was in the darkness. I am now in the light by the grace of my Saviour Jesus Christ, who died for us and rose again.

"I beg you, dear reader, if you have not yet felt the grace and power of our Saviour Jesus, to believe and to be born again, do come to Him. Keep away from the Spiritualists, those helpmates of the demons, that you may not have the struggles I have had. Receive Jesus, and He will give you all the blessings you soul might long for. By the grace of God and by the mediation of our Saviour Jesus Christ you will re-

ceive the Holy Spirit of truth. He will lead you in His wisdom, and keep you from the devil and his lying demons and blinded mediums."

Dr. J. Godfrey Raupert, lecturer and theologian, asserts that he has known many women ruined utterly in body and soul by the immoralities urged upon them by spirits when their will-power has been destroyed by opening the door of their minds to these evil suggestions. If people read the daily papers they will find many articles where men and women through influence of these spirits go through sad troubles, and even take their lives. Dr Winsford, the Oxford lecture on mental diseases, says: "The prevalence of madness due to Spiritualism is on the increase." "Almighty God!" cried a spiritualist who was once a Christian: "Can I ever get back my faith?" Yes, you may get it back; pray to God through Jesus Christ the Saviour and listen to his blessed Spirit, and he will guide you out of all darkness. We have the Lord's promise: "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.—I warn you, dear reader, if you value your peace of mind and the salvation of your immortal soul, stay away from so-called Spiritualism.

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1922

In the following we publish again the census of religious bodies in the United States as compiled by the Federal Council and published in the *Year Book of the Churches* 1922-23. For lack of space all denominations reporting less than 100 churches have been omitted. These churches, however, are included in the grand total given at the bottom of the table. Denominations affiliated with the Federal Council are designated by an asterisk. The United Lutheran Church is affiliated only as a consultative body. The Protestant Episcopal Church is represented in the Federal Council only by its Commissions on Christian Unity and Social Service.

The figures are to some extent necessarily incorrect, as the fiscal year of the different denominations varies, which makes it impossible to bring the denominations to a fairly comparable basis. No effort was spared to get the latest available figures as nearly as of even date as possible.

(See Table on next three pages.)

Gains for the Past Year

The following table will show total gains as compared with statistics reported in the *Year Book of the Churches* for 1921:

Year	Churches	Ministers	Members	S. S. Members	Total Raised
1922	243,578	214,385	47,407,251	25,189,419	\$518,317,578
1921	233,999	199,331	46,242,130	23,944,438	488,424,084
1 Yr.	9,579	15,054	1,165,121	1,244,981	\$ 29,983,494

These figures show the largest numerical gains enjoyed by the church in late years. The gain in churches (4%) is greater than in

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1922

	Churches	Ministers	Members	Sunday School Members	School Members	Total Raised All Purposes
<i>Adventist Bodies (5)</i>						
Advent Christian Church	2,752	1,892	133,660	123,339		\$ 7,121,257
Seventh Day Adventist	535	770	30,597	24,141		625,000
Assemblies of God, General Council	2,101	1,005	98,106	95,835		6,471,887
<i>Baptist Bodies (17)</i>						104,205
*Northern Baptist Convention (including Free Baptists)	65,455	48,597	8,167,535	4,535,164		68,732,651
Southern Baptist Convention	8,631	8,463	1,274,250	1,047,456		29,883,186
*National Baptist Convention (Colored)	27,574	16,980	3,374,165	2,224,834		33,432,745
Free Will Baptists	24,333	18,267	3,253,733	1,186,831	•	4,939,226
Colored Free Will Baptists	800	920	60,000	30,000		95,000
General Baptists	170	294	13,362	4,168		36,647
Regular Baptists	518	589	33,466	26,685		64,693
United Baptists	401	494	21,521	2,851		11,853
Duck River and Kindred Assns of Baptists (Baptist Church of Christ)	254	411	22,097	793		4,837
Primitive Baptists	105	110	6,872	447		2,518
Colored Primitive Baptists	2,143	1,292	80,311	—		96,270
<i>Brethren, German Baptist (Dunkers) (5)</i>						22,881
Church of the Brethren (Conservative)	1,256	3,805	136,432	178,090		1,190,985
The Brethren Church (Progressive)	1,024	3,264	112,563	149,528		852,938
Brethren, Plymouth	182	312	19,387	27,530		326,583
Christadelphians	470	—	13,717	12,813		185,954
Christian and Missionary Alliance	145	—	2,922	3,101		16,340
*Christian Church (General Christian Convention)	350	325	10,050	13,375		1,078,876
Christian Union	1,208	899	100,430	94,099		197,723
Church of Christ, Scientist (Christian Science)	235	228	13,893	15,000		50,000
Church of the Nazarene	1,799	3,598	—	—		—
	1,210	2,012	47,942	83,054		2,139,794

	Churches	Ministers	Members	Sunday School Members	Total Raised All Purposes
Churches of Christ	5,570	2,507	317,937	183,022	679,091
Churches of God, General Assembly	666	913	21,076	16,148	70,496
*Churches of God in N. A., General Eldership	463	340	26,416	45,097	409,736
<i>Churches of the Living God</i> (3)	209	205	7,734	1,186	22,399
Christian Workers for Fellowship	166	125	5,000	570	15,000
<i>Church of the New Jerusalem (Swedenborgian)</i> (2)	107	111	7,066	2,036	172,463
*Congregational Churches	5,873	5,781	838,271	781,195	21,522,269
*Disciples of Christ	8,714	5,926	1,218,849	1,024,773	11,165,391
<i>Eastern Orthodox Churches</i> (7)	415	455	456,054	17,787	105,315
Greek Orthodox (Hellenic)	130	165	200,000	4,500	—
Russian Orthodox	212	220	200,000	12,500	—
Evangelical Church—a merger of Evang. Ass'n and United Evang. Church	2,916	1,856	259,417	419,463	20,101,432
<i>Evangelistic Association</i> (15)	205	623	15,708	12,441	319,760
*Evangelical Synod of N. A.	1,314	1,175	317,986	163,263	4,209,052
<i>Friends</i> (4)	920	1,252	106,548	67,309	1,099,644
*Society of Friends (Orthodox) (5 years meeting)	714	1,200	85,612	61,000	1,000,000
Religious Society of Friends (Hicksite)	153	—	17,513	6,033	89,250
Independent Churches	597	54	54,393	39,077	765,815
International Apostolic Holiness Church	375	600	11,800	9,120	74,000
Jewish Congregations	3,000	810	400,000	74,022	4,788,228
<i>Latter Day Saints</i> (2)	2,000	10,854	604,082	281,442	1,284,068
Church of Jesus Christ of Latter Day Saints	1,050	4,718	508,717	221,066	804,068
Reorganized Church of Jesus Christ of Latter Day Saints	950	6,136	95,365	60,376	480,000
<i>Lutherans</i> (23)	15,857	10,168	2,515,662	1,069,514	38,964,933
*United Luth. Church in America	3,803	2,839	801,250	576,959	13,798,195
Joint Synod of Ohio	954	746	151,948	75,432	1,971,324

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1921

(Concluded)

		Churches	Ministers	Members	Sunday School Members	School Members	Total Raised All Purposes
Iowa Synod	.....	999	603	132,269	40,121		1,343,907
Augustana Synod	.....	1,254	756	20,081	91,772		4,185,545
Norwegian Lutheran Church	.....	2,637	957	260,888	70,777		4,539,451
Lutheran Free Church	.....	420	200	30,000	25,400		283,547
United Danish Church	.....	209	150	29,132	10,700		454,000
Danish Church	.....	103	62	13,944	2,706		172,774
Suomi Synod	.....	163	46	23,538	10,850		186,875
Finnish Apostolic Church	.....	100	5	20,000	4,135		70,000
Missouri Synod	.....	4,179	3,019	673,321	132,334		9,919,459
Joint Wisconsin Synod	.....	625	566	139,605	17,699		1,526,629
<i>Mennonite Bodies (160)</i>							
Mennonite Church	.....	972	1,548	91,633	100,101		2,178,169
General Conference Mennonites of N. A.	.....	338	516	36,667	56,225		504,180
Mennonite Brethren in Christ	.....	200	197	8,503	12,779		350,000
<i>Methodists (17)</i>							1,119,872
White (8)	.....	65,414	51,925	8,262,289	7,403,795		127,412,316
* Methodist Episcopal Church	.....	51,509	37,710	6,889,414	6,720,184		121,321,996
* Methodist Episcopal Church, South	.....	29,232	20,514	4,255,246	4,322,000		82,309,952
* Methodist Protestant	.....	17,504	13,079	2,362,598	2,050,137		34,500,193
Free Methodist	.....	2,379	1,356	186,275	191,270		2,219,604
Congregational Methodist	.....	1,259	1,483	32,053	103,676		1,348,918
Colored (9)	.....	350	500	21,000	5,830		18,367
* African Methodist Episcopal	.....	13,905	14,215	1,372,875	683,611		6,030,320
* African Methodist Episcopal Zion	.....	6,900	6,550	551,766	278,313		3,425,000
* Colored Methodist Episcopal in America	.....	2,716	3,962	412,328	203,147		784,746
Union American Methodist Episcopal	.....	3,824	3,039	366,315	193,000		1,736,192
<i>Moravian Bodies (3)</i>							40,664
* Moravian Church (Unitas Fratrum)	.....	149	187	25,692	21,773		520,560
Pentecostal Holiness Church	.....	123	142	23,666	20,777		512,161
	320	471		7,940	11,821		137,746

	Churches	Ministers	Members	Sunday School Members	Total Raised All Purposes
<i>Presbyterians</i> (9)	15,800	14,421	2,402,392	2,214,619	65,389,459
*Presbyterian Church, U. S. A.	9,710	9,965	1,722,254	1,502,616	47,341,334
*Presbyterian Church, U. S.	3,492	2,056	411,854	431,178	11,743,725
Cumberland Presbyterian	1,273	774	65,425	46,000	—
*United Cumberland Presbyterian Church	929	959	162,780	199,515	5,565,180
Associate Reformed Presbyterian Church	131	95	16,832	15,967	328,110
Colored Cumberland Presbyterian Church	136	430	13,077	8,399	39,497
Synod of the Reformed Presbyterian Church	103	124	7,420	8,981	332,714
*Protestant Episcopal Church	8,324	6,024	1,118,396	504,640	35,513,273
<i>Reformed Bodies</i> (3)	2,741	2,303	525,161	526,055	9,895,814
*Reformed Church in America	736	774	141,222	136,000	3,998,325
*Reformed Church in the U. S.	1,756	1,290	337,526	368,708	5,007,685
*Christian Reformed	249	239	46,413	21,347	889,864
Roman Catholic Church	16,615	22,049	18,104,804	4,332,561	75,368,294
Salvation Army	1,262	3,940	52,291	125,335	3,985,434
<i>Scandinavian Evangelical Bodies</i> (4)	458	606	39,025	47,140	774,167
Swedish Evangelical Mission, Covenant of America	305	448	30,000	34,401	552,352
Swedish Evangelical Free Church	102	96	6,208	9,582	144,303
<i>Spiritualists</i> (2)	624	332	106,322	4,008	93,443
Spiritualists (National Association)	600	300	100,000	3,000	82,763
<i>Theosophical Societies</i> (3)	222	4	64,126	—	1,176
Theosophical Society, American Section	203	—	7,800	—	—
Unitarians	448	492	108,560	20,240	1,252,600
<i>United Brethren Bodies</i> (2)	3,694	2,311	389,972	467,831	6,214,178
*Church of the United Brethren in Christ (Old Constitution)	3,285	1,944	370,628	439,066	5,880,968
Universalists	644	561	46,775	58,442	1,069,075
ALL DENOMINATIONS	243,578	214,385	47,407,251	25,189,419	\$518,317,478
Total of churches affiliated with the Federal Council	149,436	118,913	20,727,319	16,295,023	\$338,198,357

the five years preceding. The same is true of the gain in ministers (7.6%). The total gain in membership (2.56%) is decidedly the best gain numerically in recent years. The reoprts from the different denominations vary widely in what is included in amount of money raised. The inquiry aimed to secure figures of all money raised for all purposes, but many answers gave only "general benevolences," and some only local budget.

Growth as Compared with That of the Population

Comparison of the church membership of the United States with the reports of the census on the population since 1890 shows a steady advance of the church membership over the population. In 1890 the church membership was 34% of the population; in 1922 it was 45%.

A Study of Religious Statistics—Constituency

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox, and Latter Day Saints presented in the Year Book represent "constituency." No regular plan of enrollment appears to be followed by Jewish synagoggs, some counting only heads of families and others only heads of families who are pewholders, since, therefore, all who have not renounced the Jewish faith among those of Jewish blood may strictly be counted as Jewish constituency, a multiple of four is fair, though rather low, upon the reported membership of Jewish synagoggs. It is somewhat harder to get a fair multiple for Protestant bodies, but Dr. Walter Laidlaw, of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstrated through varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a comparable basis. It is altogether misleading, for example, to say that there are 18,104,804 Roman Catholics, 400,000 Jews and 28,902,447 Protestants in a total of 47,407,251 reported membership, a ratio of 1:1.5, while the one represents population as officially stated and the other is communicant membership. The calculation below shows a ratio of 1:4.3 as between Roman Catholic and Protestant population in the United States; this means that for every one of Roman Catholic there are four and three tenths of Protestant faith. The approximate ratios to total population are 18 Roman Catholics, 77 Protestants, 3 other faiths and 10 of no faith.

Seven Largest Protestant Groups

The seven larger Protestant denominational groups in order of numbers are Methodists, 8,262,289; Baptists, 8,167,353; Lutherans, 2,515,662; Presbyterians, 2,402,392; Disciples, 1,218,849; Protestant Episcopal, 1,118,396; Congregationalists 838,271.

**Population of the United States as Members and Adherents
of Some Form of Religious Faith**

*Protestant	77,958,470
Eastern Orthodox	456,054
Latter Day Saints	604,082
**Jewish	1,600,000
Roman Catholic	18,104,804
 Total	98,723,410

*A multiple of 2.8 on communicant figures.

**A multiple of 4 on reported membership.

Largest Protestant Bodies

Following is a list of the largest evangelical bodies in the order of numbers—twenty-two, all above 200,000, the largest being the Methodist Episcopal:

Methodist Episcopal	4,255,246
Southern Baptist Convention	3,374,165
National Baptist Convention (Colored)	3,253,733
Methodist Episcopal Church, South	2,362,598
Presbyterian, U. S. A.	1,722,254
Northern Baptist Convention	1,274,250
Disciples	1,218,849
Protestant Episcopal	1,118,396
Congregational	838,271
United Lutheran	801,250
Missouri Synod	673,321
African Methodist Episcopal	551,766
African Methodist Episcopal, Zion	412,328
Presbyterian, U. S.	411,854
Church of the United Brethren in Christ	370,628
Colored Methodist Episcopal Church in America....	366,315
Reformed Church in the United States	337,526
Evangelical Synod of North America	317,986
Churches of Christ (Independent)	317,937
Norwegian Lutheran Church	260,888
Evangelical Church	259,417
Augustana Synod	204,081



EXCAVATING THE HOME TOWN OF ABRAHAM

"Reports of the discovery of the ruins of an ancient tower at Kish in Mesopotamia coupled with slightly earlier discoveries at 'Ur of the Chaldees,' home city of Abraham, bring into the foreground mention of regions and facts long known through the Bible," says a bulletin from the Washington, D. C. headquarters of the National Geographic Society.

"The pick and shovel already have carried secular history back to the period of the eleventh chapter of Genesis, have found evidence to reconstruct the daily life of the times of Abraham, and have revealed the essential differences of customs in the Tigris and Euphrates delta from those of King Tut's time along the Nile," continues the bulletin. "The familiar story of the tower of Babel gives the clue to one such difference. In the Biblical narrative the children of Noah said to one another, 'Let us build us a city, and a tower.'

"The temples of Egypt had a succession of chambers on the ground level; characteristic of a Babylonian temple were its chambers arranged vertically, each successive story being a little smaller than the one beneath. In modern parlance, Egyptians tended toward bungalow architecture; the Babylonians had the first skyscrapers.

"One, then, may picture Babylonia of Abraham's time as a land dotted with busy towns, each walled around with brick, and having a tower as pretentious as it could afford.

Rooms Like Pullman Cars

"The writer of Genesis makes another significant statement when he records that these early Semitic peoples 'had brick for stone, and slime they had for mortar.' There being no stone in this region the use of brick was universal, and this absence of both stone and wood had a marked influence upon the dwellings. Roof-beams were scarce, hence the rooms were long and narrow, even in the palace of the city's priest-king, which usually adjoined the tower.

"Politically, Babylon was not yet a nation. Ur, Umma and Lagash were city-states comparable in their pride and prowess to Florence, Venice, and Milan of medieval Europe.

"How they came to clash is easily understood by noting their plan. In the center were tower and palace, around these were dwellings, and this cluster of buildings was rimmed with cultivated land. Beyond this cultivated belt was the pasture land, netted with irrigation canals, always held in common. As the towns grew and more grazing land was needed trouble arose. 'And there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle.'

Contrast to Egyptian Life

"The contrast between this town life period of Babylonia and the Empire of Egypt was as great as that between our own New England communities of the mid-eighteenth century and the regal splendor of France under Louis XIV.

"This 'small town' period of Babylonia disappeared, however, with

the conquests of Sargon, King of Akkad (not the Assyrian) who ruled nearly 2,500 years before Tutankhamen was interred.

"Further explorations among the remains of the city of Abraham probably will be secondary to the greatest single find in this region—the code of Hammurabi. This scholarly king ruled in Babylon about 2,300 B. C., and the laws he codified are proof of a high civilization built up through many centuries before his time."

"Occasional reports of a new find in Mesopotamia, the cradle land of our civilization, give an impression that modern knowledge of the Babylonians and Assyrians is sketchy. On the contrary, from thousands of clay tablets which have been recovered and read, the 2000-year span from Sargon, down through Hammurabi and Tiglath-Pileser, to Ashurbanipal, can be sketched more completely and accurately than the annals of many comparatively modern states."

"The interest these records hold for modern man lies in the fact that, while many latter-day customs, ideals, and modes of thought date back to Jewish life of Old Testament times, these Jewish ideas were derived, in turn, from the far earlier Babylonian civilization."

"One of the surprises these clay documents afford are the striking likenesses of a civilization of 4,000 years ago to that of the twentieth century."

"One scholar avers that 'a right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe' because 'in Babylonia life in Abraham's time was practically as thoroughly organized and as carefully regulated as it is in our own.'

Abraham in Middle Ages of History

"Another astounding revelation of these writings, according to Albert T. Clay, is that Israel, instead of being one of the foremost nations of antiquity, was a small power, relatively inconspicuous. Moreover, instead of the Patriarch, Abraham, belonging to the beginning of time, humanly considered, it is now found that he occupies a middle chapter in the history of mankind."

"But above all else," this writer continues, "one of the greatest surprises is that the earliest peoples, instead of being barbarous and uncultured, were civilized and possessed a culture of a higher order. In fact, the greatest creations of the Babylonians in literature and art belong to the third and fourth, and perhaps earlier millenniums before Christ."

Wine Merchants Supervised

"Even the ills of present day civilization existed in Babylon. Raids on gay road-house parties were common. Wine selling was regulated and the enforcement was put squarely up to the vender. One section of the penal code provided, "If a wine merchant has allowed riotous characters to assemble in her house, and those riotous characters (she) has not seized and driven to the palace, that wine merchant shall be put to death."

"A maid might sue for breach of promise, a landholder had to pay a heavier tax if he did not cultivate his allotment, guardians were provided for estates of widows and orphans.

Notaries and Oaths 4000 Years Ago

"Formal contracts and deeds had to be attested by a notary, and in swearing the person taking the oath raised his right hand. An official copy of the transaction, on a clay tablet, with the notary's attestation was deposited in the temple, the court house of those days.

"There was an excellent reason for paying one's rent promptly in Babylon, for creditors could seize one of the debtor's household for a hostage and hold him until a satisfactory settlement was made. Interest rates were rather discouraging, also, 'the usual rate' referred to on clay tablets being 20 percent. Instead of a penalty of 10 per cent as provided in modern notes if legal steps must be taken to collect, Babylonian notes provided for the doubling of the debt.

"Mounds and occasional masses of brick work laid bare by winter rains, and ditches which hint at the canals of an elaborate irrigation system, are the only surface traces left in Lower Mesopotamia today of this splendid civilization."

A COSTLY AFFAIR

BY ELIZABETH P. ALLEN

The new mistress of that brand new house on Park avenue was tripping down the softly carpeted Queen Anne stairway, to her first breakfast in her new home. She had hurried down before her new husband (bless me what spick and spanness!) to see that everything was in order; opening the door of the breakfast room, first; giving a loving, dainty touch to its shining array of bridal silver, and then hastening on to the library. This was the cosiest room of all. True, there wasn't much "library" about it yet, for all of Mr. Winston's books, and all of hers, could not be made to fill many shelves. But there was her pretty, tall escritoire, and Mr. Winston's writing table, and the amusingly new dictionary on its jaunty stand and—oh, there was library enough, and it was a dear, pretty room, with a friendly little coal fire glowing out a warm welcome at her. The bride looked smilingly content, and yet a trifle anxious too; else, why that pucker between the pretty brows? And what was she looking for? Ah, here it is, a little bell, with an image of some queer old heathen idol for a handle. She opens the door, and tinkles the bell sharply in the hall, while her color comes and goes. Almost immediately her domestic appears, having clapped a clean white apron on top of a checked gingham one, of less immaculate character.

"Sit down, Martha," says the lady, nervously. "Frank—I mean Mr. Winston, will be down directly, and we will have prayers."

But Martha was nervous too; she took her seat on the edge of a chair that never was meant, I think, to be sat on, and edged this chair

so close to the wall as to endanger seriously the stamped leather paper. Then she pulled one finger after another until she had cracked all her joints. Still Mr. Winston did not appear.

"I'll just tell you the truth, Mis' Winston," she burst out at last: "I don't like this thing of comin' to prayers. I'm a first-class cook, and I know I can give satisfaction in my meats and fancy breads, and I haven't been brought up religious, and I don't take to it. Why, I ain't seen the inside of a church this five year, and as for prayers, none of my families ever asked it of me before."

"But would you have us take God's good gifts like dumb brutes, Martha," said the new house mistress, her voice trembling with the effort it cost her, "and give him no thanks?"

"Oh, I ain't raisin' no objection to prayers," answered the cook, with the free and easy tone of an American-born servant; "fact is, I wouldn't think as much of you if you didn't have 'em; quality folks mostly does; but I feel queer, an' like a fish out o' water ,when I ain't in my own kitchen."

"Very well," said the new mistress a little hurriedly, for she heard Frank shut the chamber door upstairs, "I only ask you to try it for a week; after that you may do as you choose."

"Good morning, Martha," said the gentleman gaily, as he came in. "Well, Mrs. W., is my congregation ready?"

His tone was rather light, perhaps; but the new duty embarrassed him, and he took this altogether masculine way of hiding his embarrassment. When Letty had first proposed setting up a family altar, Mr. Winston had demurred, laughed at her a little, asked why their individual prayers wouldn't do, called her a superstitious child, but finally yielded to her entreaty that their new home might be placed under the shadow of the sweet sanctities belonging to both old homes.

And having yielded the point, he made up his mind to be gracious about it, and do the thing in the best possible style. That was part of his nature. Frank Winston never willingly made any one uncomfortable, though he was a careless fellow on the whole. Martha, for her part, was much impressed with the rich, sonorous voice, as he read with faultless elocution the story of the child Jesus, and still more so by the fervent and far-reaching petitions. That both tone and words were conventional habits of mind and speech inherited, or acquired by unconscious imitation, she could not possibly know. But there was never a word more about her staying away from morning prayers; she allowed no domestic exigency to keep her away, and her keen though undeveloped intelligence was aroused to a lively interest in the reading and prayers, which was to prove a surprise to both master and mistress.

One of the newnesses enjoyed by the young wife was the shining condition of the kitchen. Coming from the South, where the Negro cooks held absolute sway in their domains, and where the old pots and pans had done service for a lifetime, Mrs. Winston had not

imagined that a kitchen could be such a thing of beauty. She was always making the excuse of "trying a new recipe," to spend a morning hour with Martha. And Martha, being essentially sociable, was well pleased with her company.

"Who is sick, Mis' Winston?" she inquired on one of these occasions when mistress and maid were sitting together, their knees under the white oil-cloth covered table.

"Sick? I don't know, I'm sure; why do you think anybody is sick, Martha?"

"Didn't Mr. Winston pray for him this morning?" asked the domestic in reproachful surprise. "I thought he seemed mighty sort of anxious about the Lord raisin' him up off his sick bed."

"Yes, yes," agreed the mistress hastily; "so he did." But she had a secret, shame-faced consciousness that Frank hadn't meant anything in particular by that well-rounded sentence about the "sick and the afflicted."

"I wish you'd please ask Mr. Frank who it is, Mis' Winston," was Marthas' next startling request; "cause this is my afternoon out, and I thought I might take him a glass of that calf's foot jelly. It's more'n you all is going to eat 'fore you're tired of it, and that prayer has been runnin' in my head all day; seems as if I wanted to do something for the poor fellow myself."

Mrs. Winston told her husband when he came to lunch, and they joked over it a little, but with some constraint.

"Your maid takes morning prayers with uncomfortable literalness," said the young man; "perhaps it would be better if we did the same. Oh, by the way, there is a sick man in our congregation; I stepped into Mr. Stuart's office to engage half of the window, you know, and I had to wait a few minutes while he and a brother deacon consulted about giving help from the church fund to a carpenter, a man named Brooks, who broke his leg yesterday."

"Oh, well, that will satisfy Martha," said Mrs. Winston eagerly; I hated her to think—to know, that is—"

"Yes, it would be a pity for her to know how little we think or feel what we say at prayers," agreed her husband honestly.

So Brooks, the carpenter, stopped the gap very well. Martha told him that he was prayed for at her house, and told Mrs. Winston that she had told him, and this time they joked still more faintly about it, and the gentleman said they had Brook's faith on their consciences now; Brooks wouldn't believe in their prayers, unless they followed them up by more tangible help. Of course, the help followed, and their connection with the Brookses established a sort of domestic mission between the new house on Park avenue and the rickety tenement on Tanner street. And now Mr. Winston began to have a livelier consciousness of what he did mean when he came with his petitions to the Almighty.

But careful as he set himself to be Martha's next innocent bomb

exploded in heat of his affairs. The new home on Park avenue was getting ready for what its master called a "blow-out," which sadly slang phrase seemed to mean a large entertainment—large, to judge by the time mistress and maid spent stoning raisins and cutting up citron for fruit-cake. Martha entered heartily into the festive spirit of the occasion and as she attacked the last green sugary lobe, she proffered the request that the blinds in the back should be left up "just a teeny mite," enough for her to see the assembled company.

"Of course, you shall see the people," agreed her mistress gleefully, "if I have to walk them all around by the back windows myself."

"I specially want to see Mr. Frank's brother and his wife," confessed Martha. "Susan Parks has been 'lowing to me that they beat my folks for looks, and I've been 'lowing they don't. So now's my chance to get even with Susan."

But what was this? Mrs. Winston's face flushed an angry color, her eyes looked forbidding, and the pleasant smile vanished from her lips as if a whirlwind had caught it.

"Mr. Winston's brother will not be here, Martha," she said stiffly, "nor his wife; they have both behaved very badly to us and we never expect to invite them to the house."

Martha dropped the citron, and the knife, and her hands and her under jaw; it looked for a minute as if she meant to drop her mistress's acquaintance, from the stillness of surprise that came over her. Then she shut her eyes, and repeated, in a clear imitation of Mr. Winston's resonant tone, "Forgive us our offenses, O Lord, this day, even as we, obeying thy command and following thy blessed example, do this day strive to forgive all who may have offended or injured us."

Martha opened her eyes when she had finished her quotation and fell upon her citron vengefully. But she opened her lips no more that day, except in answer to a question. And when the little silver bell rang for prayers the next morning, no Martha appeared. Mr. Winston waited a few minutes, and look inquiringly at his wife.

"We will have prayers without Martha this morning," she said hesitatingly; "I'll see about it another time."

"Is it one of her practical jokes on us?" asked the gentleman.

But when inquiry was made, the domestic declined to come to prayers any more, and also declined to give her reason. Then Mrs. Winston confessed with considerable trepidation, what had passed between them, over the kitchen table. What if Frank should fly in a rage, and order Martha off on the spot! Just before the party, too! Mr. Winston looked red enough in the face, when he heard the quotation from himself, to have done even such a desperate thing as that; but he tried to meet it in his old, light way.

"See here, Letty," he said, "we've either got to get rid of this woman, or—or" his voice suddenly lost its banter, and he spoke with great feeling, "or we've got to set about living nearer to our prayers!"

It was the evening of the entertainment at the new house on Park

avenue. Mrs. Winston came shimmering into the kitchen with her pretty white satin gown and slippers on; why not? There wasn't a cleaner floor in her house. "Martha," she said shame-facedly. "I have left the blinds up in the back parlor, and Mr. and Mrs. Ross Winston have promised to come early, so don't miss seeing them."

"Lord bless you, honey!" said the cook, her grumness disappearing like a snow wreath in April. The hired waiters from "Bonsacks" stood around in their high-and-mightiness and wondered what it all meant; but Martha knew, and the guardian angels of the new home, who had come unbidden to the feast—though they had not heard the story then,—knew how sweet and pleasant it was beginning to be for brethren to dwell together in peace and unity.

The family were a little late in coming down to prayers the next morning after the "blow-out," and when the husband and wife opened the library door there sat Martha, waiting for them against the wall, in white apron, and radiant smile, and something very like tears in her old eyes.

**DENOMINATIONAL
"CAST NOT AWAY YOUR CONFIDENCE"**

HEBREWS 10: 35 (A. V.)

The year 1923 has brought to the nations of the world as much as did any of its older sisters. The news from all over the world have been read with great anxiety. Will better, calmer times never come? Can peace and happiness never find their way back into the family of nations? Is it really possible that neighbors fighting among themselves in Europe can keep the whole world in restlessness and anxiety? Are the peoples of the earth actually so closely related to one another that the words: "And whether one member suffereth, all the members suffer with it" become true here also? How long, O Lord, how long must we wait until thy sun, which in thy mercy has risen day after day on the just and the unjust, proclaims the morning which will show to confidence in the eternal Father and to the confidence of men in one another and in intercourse with one another, the way out of this black and gruesome night!

Many voices have loudly inquired, and just as many have thought of the question without expressing it: "Is it possible that a just and righteous God should look down upon the terrible confusion which now prevails among men without interfering and re-establishing justice and righteousness in the land? And in doing this each one has had in mind his own personal idea of righteousness. But the year has not brought the quietness and order earnestly hoped for in the hearts of millions of men. On the contrary, the peoples who as allies wanted to and did follow common aims and purposes have been eyeing each other suspiciously and each has begun to go his own way. How long? Until their preparations for war which are increasing in an unbeliev-

A Survey of the Synod by Districts.

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Mission Districts and Territories	Pastors	Congregations (Main and Affiliated)		Value of Property		German	English	Enrollment	Teachers	For Church	For Kingdom
		Sunday School	Contributions								
		Souls									
1 Atlantic	38	42	20,642 \$ 1,558,850.00	66	584	8,413	703	\$ 216,427.05	\$ 31,111.54		
2 Colorado	19	21	3,344 145,250.00	180	22	1,170	96	21,675.93	16,841.19		
3 Indiana	101	120	42,936 4,151,387.00	42	1,274	22,310	1,807	608,706.13	115,110.06		
4 Iowa	72	86	17,973 1,006,370.00	113	343	6,675	630	164,476.36	34,886.74		
5 Kansas	31	47	6,115 456,400.00	29	125	2,818	242	57,868.39	10,968,54		
6 Michigan	77	88	30,688 2,329,750.00	89	749	8,135	963	258,103.94	64,370.15		
7 Minnesota	56	93	16,198 1,124,650.00	145	277	3,394	305	164,671.87	14,420.18		
8 Missouri	119	127	41,166 3,254,729.78	141	1,240	17,329	1,601	320,581.36	88,801.82		
9 Nebraska	29	34	7,018 306,806.00	107	115	2,021	196	66,372.92	12,093.18		
10 New York	54	58	30,983 2,273,200.00	—	774	11,434	1,083	388,970.00	64,214.00		
11 North Illinois	140	116	53,732 3,546,050.00	229	1,619	19,008	1,751	615,589.59	101,432.19		
12 Ohio	67	77	30,259 2,351,600.00	23	733	13,981	996	291,474.72	54,885.91		
13 Pacific	29	20	2,510 227,950.00	11	.60	725	73	24,056.50	4,385.26		
14 Pennsylvania	32	32	12,532 1,108,100.00	—	179	4,575	392	83,051.27	16,581.15		
15 South Illinois	93	113	39,583 1,890,250.00	125	975	13,140	1,283	316,313.18	38,696.05		
16 Texas	30	60	13,707 552,750.00	282	129	3,640	295	66,550.25	14,318.33		
17 West Missouri	34	35	7,856 587,000.00	25	177	4,294	377	91,813.92	22,719.97		
18 Wisconsin	74	95	30,166 1,300,800.00	404	785	7,937	783	170,898.54	29,818.10		
19 Washington	8	8	961 48,000.00	12	479	51	15,593.70	1,381.63			
20 Canada Mission	2	4	684 19,000.00	28	—	169	18	765.54	348.39		
21 Montana Mission	6	12	737 21,200.00	39	7	330	29	1,178.50	552.78		
1,099	1,282	409,790	\$28,260,086.78	2,090	10,182	151,979	13,674	\$3,945,199.66	\$747,936.53		

able manner, meet at the cross roads. Only a few of the great leaders of nations appeal again and again to the world, this wonderful creation of God, with new confidence, and seek to bring about an acceptable understanding between divided and rival peoples, between subjugated and oppressed nations. They must be regarded as messengers of God.

But the eternal God has not cast away his confidence in his world to this moment. He still pours out his blessings as he has always done. Our fields and pastures bear witness thereof. And he is patiently waiting until at last his love and mercy shall win. At any hour he is ready to begin over again with the individual who returns to him from a far country, like the prodigal son to his father. At any hour he is also ready to open the way for new fraternity and mutual confidence among the nations, as soon as these in all confidence seek him as mediator and guide.

No wonder that in the midst of such an international ferment Christendom should also be strongly affected both in its world-wide aspect and in its particular groupings. No one can expect that in times like these the vineyard of our Lord should bring forth fruit a hundred-fold. Distress and suspicion, envy and revolution, little faith and unbelief, have done their injury, to the root, the blossom, and the fruit.

In our Synod also much has turned out differently than had been hoped for. Still, we have every reason to say to one another, Cast not away your confidence. In spite of differences of opinions the brethren are often more brotherly than appears upon the surface. Our work has made more progress than was expected. In the seminaries, the heart chambers of our Synod, we find great activity. The class rooms are filled. The new dormitory at Elmhurst has been completed and is in use. A new institution has been opened in Robinson, Texas, which, when it has passed through the years of childhood ailments, promises abundant success and blessing.

Eden Seminary begins a new period in its history. The old and greatly antiquated building has been sold, and a new location has been purchased for a new Eden; even now diligent hands are hard at work on the new building. Our mission work at home and in heathen lands goes forth unceasingly. Our Sunday school workers gathered in large numbers for a national convention, and a few weeks later almost as many workers assembled in four different training schools in order to become better equipped for their work of teaching. More than 600 women met in July at Elmhurst, to receive new inspiration concerning women's work in the Kingdom of God.

And our gifts for the Kingdom of God? Not all of those which should have come in did come in. You, dear reader, will know whether or not *your* gift was included among those that did come in, and you will know how it tallies with your petition: "Thy will be done." The doing of the will of God is the fulfillment of the petition: "The Kingdom come!" You have prayed for both, did you not? Have you also *done* as you prayed? Can you then expect that God shall hear your petition?

Nevertheless the Synod has received twice as much in material support from the congregations for carrying on its work for the Kingdom as was raised three and four years ago. Cast not away your confidence! By no means will we doubt that we as a church have a call, a talent and a task. By no means will we doubt the great faithfulness of God, the eternal Father, who will surely work with us whom he has called as his workers toward blessed, beautiful and fruitful growth of his Kingdom.

Let us not lose courage! The ghastly shadows of evil in the world, the mutterings of little faith and of stubbornness, of suspicion and unbelief must not disturb us. The day must come when all of us shall approach the Father in full confidence to ask for and to receive his paternal blessings for heart and home, for our calling, and our ministry. Cast not away your confidence! It carries with it the blessing for a new year of labor which God may graciously bestow upon us.

J. Baltzer, President General.

Our Educational Institutions

The Seminary Board is endeavoring conscientiously and as speedily as possible to solve many difficult problems in the interest of our educational institutions. Among the most loyal and liberal supporters of our church are many readers of the Year Book who will welcome the following information and who will gladly accept the challenge which it presents.

New Eden

The present property has been sold to the Normandy School District for the sum of \$200,000. This action was taken after all Districts had voted their approval and after the Executive Officers of the Synod had authorized the sale. The old Seminary building will be used as a high school and we are gratified to know that it will continue to serve educational purposes. The agreement has been made with the Normandy School District whereby we are privileged to use the building, and also the professor's dwellings, for another year without having to pay rent for the same. This is a happy arrangement which saves us much worry and expense.

A splendid site for New Eden has been secured for the sum of \$90,000 in Webster Groves, Mo. Of this amount the congregations in St. Louis and vicinity have promised to raise \$50,000. A general plan showing present needs and future development has been prepared by prominent and reliable architects of St. Louis and submitted to the Board. The buildings which are indispensable and which must therefore be erected immediately will cost \$535,000 approximately. This means that the members of our Evangelical Synod will be asked to contribute the sum of \$285,000 in the very near future for New Eden.

The Building Committee consists of the Eden Board of Control, the Rev. Wm. Hackmann, chairman, and three laymen who by reason of their thorough knowledge of building operations are eminently qual-

ified to fill the position. The preparation and direction of the financial campaign were entrusted to another special committee consisting of Rev. E. Jaeger, chairman, Rev. H. Vieth, secretary of the Budget Board, Rev. J. Kircher, treasurer of the Seminary Board and three competent laymen. In view of the urgent need and the fact that we are forced to build without delay, we express confidence that all pastors and congregations will rally whole-heartedly and with liberal contributions for the realization of a new and beautiful Eden.

Elmhurst

The new dormitory which was dedicated in February of this year is proving satisfactory in every way. A great need has thus been met, and we are now in a position to provide convenient and home-like quarters for our students at Elmhurst. Progress in making this institution a standard A. B. college can also be reported, another year's work having been added to the curriculum for the coming fall. When the next General Conference meets we trust the goal will be fully reached. It is evident that expansion brings increased responsibility. More lecture-rooms, more equipment, more instructors and more money must be provided.

Work on the present administration building is now in progress. When alterations are completed this building will be fire-proof, so far as it is possible to make it so, and will offer the required lecture-rooms and facilities for laboratory work. The cost involved will be \$50,000 approximately.

Robinson Academy

Owing to the unexpected and unavoidable delay in building operations the opening of Robinson Academy could not take place on scheduled time and this fact reduced the number of students for the first year to a minimum. However, the work done by those who did attend was very satisfactory. Several members of our Seminary Board visited this new institution in an official capacity, and the report which they submitted is most encouraging. The prospects for the second year appear to be very bright. The local Board of Control is looking for an enrolment of fifty students, and a larger number we can not accommodate at the present time. The school building has been remodeled and much enlarged at a cost of more than \$18,000 which sum is considerably in excess of the amount which was originally appropriated for this purpose. The pastors and congregations in the vicinity of Waco, Texas, where Robinson Academy is located, are manifesting a commendable interest in this new enterprise and we are confident that the further development of the school will prove a distinct blessing for our Synod.

The Training School

Our new Training School for Christian workers will be located at Cincinnati, Ohio. The Evangelical churches of this aggressive city have secured for this school a large and valuable piece of property

for the sum of \$100,000. Of this amount they have already raised \$70,000 and the balance will be forthcoming in the near future. This is indeed a notable achievement which merits our sincere appreciation and gratitude. The substantial and spacious building requires but few alterations to make it suitable for school purposes and the special commission is making every effort to open the Training School in October of this year. The current expenses which are estimated at \$16,000 for the first year have been included in the budget of the Seminary Board.

These are some of our problems which the pastors and congregations of our Synod are asked to help solve. Co-operation alone can accomplish the task. Friends, we need your interest, your money and your prayers. May God help us to give these for the furtherance of this great cause.

F. Frankenfeld, chairman Seminary Board.

Home Missions

MOTTO: "America for Christ"

The Importance of Home Missions

Both from the viewpoint of the great need of missionary work, and of the strategic importance of home missionary activities in the great conquest of winning the world for Christ and his Kingdom, home mission work is one of the most important activities, if not the most important activity of the American Churches. From a denominational standpoint it means the strengthening and expansion of the denomination, in order to fill its place among the sister churches, from an interdenominational viewpoint it means evangelistic, educational and social uplift-work among the unchurched masses and the various groups and races in our land, who are not as yet won for God's Kingdom, to make America Christian for the friendly service of the world.

"He does most to christianize the world, who does most to christianize America."—Josiah Strong.

Evangelical Home Missions

This is the 63rd year of organized Evangelical Home Missions. During its history over 600 churches have been aided by home mission funds at a total cost of over a million dollars. Present day Evangelical home missions reaches 31 States and the Province of Manitoba, Canada. During the past year it touched 130 communities with approximately 100 workers in the field.

The main divisions of the Board's work are: *Church Extension Work* (planting and maintaining Ev. Churches, wherever needed). *City and Immigrant Work*. *Country Church and Mountain Work*.

Our main efforts were and are directed to Church Extension work, in other words, caring for the religious needs of the people of our own faith and nationality. This work showed a healthy growth during

the past year. To the 16 new fields mentioned in our annual report to the Districts, 14 have since been added. In a number of cities surveys are under way with a view of starting new work. Several mission Sunday schools have already been organized. We find open doors almost everywhere in the large Evangelical centers, the smaller industrial cities, in some rural districts and especially in the frontiers, north, south, east and west. The fields for service lie all around us and are white for the harvest. We can increase our church extension work just as far and as fast as our resources in men and money will permit.

The same is true with respect to our City and Immigrant and Country Church and Mountain work. The progress along these lines has been slow, but still there has been some growth also along these lines of service. A second trained woman worker has been employed, a caretaker and superintendent for the Immigrant and Seamen's Mission in Baltimore have also been appointed. The community work in Southeastern Ohio, and the work among the oyster shuckers in Biloxi, Miss., are progressing nicely. Some preliminary work has also been done in the Ozarks with a view of opening that needed work as a special phase of our home missionary activites.

Our Financial Needs

The greatest handicap with which our Board had and has to contend is the lack of the necessary funds to carry on this large and increasing work. True, we always received enough money to keep our workers in the field, even if we had to borrow it at times, but ways and means must be found to adequately finance this important branch of our church work. We do not and cannot believe that our Evangelical people want us to retrench in our home missionary activities and we repeat the appeal made at our District conferences and through the columns of the *Evangelical Herald*. Evangelical Home Mission work is *your* work. Its advance awaits *your* contribution.

*Stand by your home missionaries.
They are making many sacrifices.
They look to you for their support.
Do not fail them.
Oversubscribe the Budget.*

Interest and Prayers

Above all, we need and kindly solicit your best interest and ardent prayers for the great and important cause of home missions.

W. L. Bretz, Executive Secretary.

The Extension Fund

Closely related to the home mission enterprise is the work of the Extension Fund Board, which is incorporated under the laws of the State of Missouri, and entrusted with the administration of the

church extension fund, now representing a capital of approximately \$247,000.

The original name, "Church Erection Fund," indicates the mission of the fund and the way in which it contributes to the extension of the Evangelical Church. Its purpose is to assist struggling mission churches in the erection of necessary church buildings. Assistance is given in the form of loans, granted to these churches under the most liberal conditions.

Churches receiving loans must, however, be incorporated, in membership with the Synod, in possession of a building site, and ready to give first mortgage security.

The Board has three sources of income:

1. A certain percentage of the offerings of Evangelical people for the denominational budget.

2. Return of loans with interest, it being the rule that churches receiving loans refund these with interest in annual installments, beginning one year after the receipt of the loan.

3. Legacies. It is to be hoped that this form of giving may be more generally practised by Evangelical people. Please use this form of bequest: I give, devise and bequeath to the "Extension Fund of the German Evangelical Synod of North America" the sum of..... dollars to be expended for the appropriate object of said Corporation.

At the present time the capital of the Fund is distributed in loans among 145 churches throughout the United States and Canada. The number would be greater if the resources had been more adequate. As a denomination we have all reason to be grateful to the Lord for the phenomenal growth of the Church Extension Fund from the most insignificant beginnings. May we show our appreciation by doing everything possible to promote the further growth of this valuable auxiliary to home missionary activity.

In closing, the Board begs to announce, that in response to a request by one of the district conferences a sub-committee was appointed, the duty of which will be the study of church architecture with a view of assisting congregations seeking advice in matters pertaining to the erection of church buildings. The following pastors are members of this committee: Rev. K. L. Schneider, Rev. Wm. Hackmann, Prof. F. Mayer, Ph.D., D.D., and Rev. A. Ruecker.

—Theodore Braun, Sec.

Immigrant and Seamen's Mission

The problem of getting a successor to the late immigrant and seamen's pastor, Rev. O. Apitz, was, we hope, happily solved, when on April 1, 1923, the corresponding secretary of the Board, Rev. F. Giese, assumed charge of the superintendency of the Mission, retaining, however, the pastorate of Friedens Church, while Mr. and Mrs. F. Sauer became caretakers of the Home, occupying the former superintendent's apartment in the Home.

Many inquiries relative to immigration laws and traveling facil-

ities are received, seamen in port must be visited and invited to the Home, while passengers from Europe who encounter difficulties in landing require the help and advice of one informed in these matters,—all of which shows that the work is getting well under way again.

Of course, the old time passenger service between Baltimore and Bremen, or Hamburg, has not been resumed as yet, which accounts for the unfavorable replies Pastor Giese is oftentimes compelled to send those who ask for information. Still, we are living in hopes of a better day and ask our people to keep in touch with the Baltimore Mission until then. It will be for the good of the cause. Kindly address all communications to: *Rev. F. Giese, 819 N. Patterson Park Avenue, Baltimore, Md.*

F. H. Klemme, chairman.

Our Foreign Mission Work

Recounting the total number of workers, we find that we have at this time: In India 24 persons (including nine missionaries' wives); in Honduras seven persons (including one missionary's wife); furloughed three, a total of 34. The workers in the field, however, caution us, not to be content with that number, but to increase it both in India and Honduras. In both fields some more men, and likewise women, are needed. How much do we, in the churches, desire to see the work done, souls called, lives renewed, Christ's Kingdom implanted? To the extent this desire is alive and eager will we increase our forces and support them with gifts and prayer.

Progress in India

The old stations were again occupied by missionaries in a fairly adequate way, and the Indian helpers—catechists, teachers and Bible-women—wrought in united effort. One of the Indian pastors, Rev. Simon Bajpai, was called to the church above, the three others hold responsible positions—Pastor Gottlieb at Baitalpur; Pastor Paul at Mahasamudra; Pastor Isu Prakash at Sakti. A few of the weaker schools were closed, the work at the others was intensified, and special attention was given to the imparting of religious instruction and the control of the same through carefully planned examinations. Special care was bestowed on the orphanages and boarding homes, where over 400 children experienced beneficial Christian supervision and training. Quite a number of these children are taken from the heathen conditions of isolated villages where, later on, upon their return, they are expected to exert a wholesome influence.—The Koehring Home for Destitute Women was transferred from Raipur to Parsabhadar, where the rural surroundings afford better opportunities for quiet living, work in the field and garden etc. for the mothers, and wholesome conditions for the babies and children.

The most perceptible step forward was taken by the relocation of Mr. and Mrs. Feierabend, who moved some 80 miles eastward from

Mahasamudra and opened a new mainstation, our seventh, at Khariar. They were kindly assisted by one of the greater zamindars (native kings) who donated 19 acres of ground and gave them the temporary use of a house; and after erecting some of the smaller buildings which afford them shelter for the present, Mr. Feierabend has begun the construction of a mission bungalow. The population appears open-minded and willing to receive the Gospel.

Progress in Honduras

In spite of tedious delays and trying difficulties, the 13-acre plot of ground, just west of San Pedro, bought in 1922, has been occupied, and with its buildings, finished and in course of construction, is being made the base of operations. A portable building was removed from the former rented site and is used as a girl's boarding establishment. A second building affords school rooms. A native house on the place has been enlarged to serve as a dwelling for some of the workers, and the new mission house was brought to completion towards the close of the year.

While Rev. Dewald was occupied with building operations, the ladies conducted the school in its several branches, and Rev. Auler did evangelistic work, both in San Pedro and along the railroad as far as Puerto Cortez, 35 miles to the north. He preaches regularly once a month at two outstations; and a more definite outstation-work at Birichiche, 40 miles to the northeast, on the Ulua River, has assumed shape through the erection of a school and missionary's dwelling, without cost to the Mission, by a planter, Sr. Manuel Garcia.

A new worker, Miss Elsie GoepfARTH, of Richmond, Va., joined the force in the fall.

Every single year's progress is to be followed up by further effort in the direction of the final goal.

Paul A. Menzel, Executive Secretary.

The Board of Religious Education

The task of promoting and developing the work of religious education in all its various phases was placed into the hands of the Board of Religious Education by the general conference held in 1921. This task represents one of the most important features of the Kingdom work within the sphere of the Synod's operations. It includes every activity and project having for its ultimate object the training of Christian leaders and the improvement of the standard and efficiency of religious education and training in our denomination.

One of the chief tasks with which the Board of Religious Education has occupied itself during the past year has been the effort to bring home to every Sunday school and to the teaching forces in our churches generally the imperative need of thorough-going and effective religious training. By every means at its command the Board has sought to inspire both pastors and teachers to accept the challenge of

the present day and time, and to give to our youth such instruction and training as is adapted to their needs and which they must have in order to become active and useful Christians.

Predicated upon this need, the Board has sought to promote Bible conferences, teachers' institutes, schools of methods and related projects in various regions of the Synod through the past year. An outstanding feature during the past year was the third national Sunday school convention, held at St. Louis, Mo., June 28 to July 3rd. A total of 1330 delegates were registered at this convention. This convention should prove a valuable incentive to every delegate who attended it in reaching out for better things and higher aims. A further part in the ambitious program which the Board is seeking to carry out is represented in the work of conducting the Leadership Training schools. Four such schools were conducted during the past year, namely at Elmhurst, Ill., Newton, Kan., Biloxi, Miss., and Houghton, N. Y. It was first intended to conduct the last named school at Dunkirk, N. Y., but unfortunately the necessary building operations were delayed, and in the emergency, Houghton had to be chosen as the place of meeting.

The acquisition of the Dunkirk property marks an important step in the plans of the Board. This property is to be developed with all possible speed and eventually will become a training center for our young Evangelical people. Building operations were begun last summer. The dining hall and several minor buildings are about completed. The one outstanding need at this point for the present year is the erection of an auditorium. It is estimated that this will cost \$25,000. The third national convention endorsed the recommendation made by the Board that the Sunday school teachers and other interested members supply the means for erecting this building, and that it be designated as a memorial to our mothers, our first teachers in religion. A generous response to this appeal proves that it has met with popular favor.

The plans of the Board for the present year are not fully matured, but in the main they will follow the lines already laid down. Such details as will interest the public will be published from time to time in our church papers.

Ministerial Pension and Relief

In his conflict with the Pharisees and Scribes our Lord said: "But ye say, if a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do aught for his father or his mother." Mark 7: 11, 12. Of course I would not for a moment compare the good readers of the *Year Book* with the Pharisees and Scribes in Jesus' day, and yet there is just now in our Church a certain danger that many might say "Corban" in regard to our Relief Fund, and that is why I quote this word of our Lord here.

We are in the midst of a period of building and extension. In our

educational institutions great building operations have been and are being undertaken. Much is done for our young people who are active in Sunday school and society work, especially is a great deal being done to meet the needs of our students who are preparing for the ministry. And all this is right!

Our home and foreign mission boards are hard at work in extending the church and they claim a generous portion of effort and of financial resources. And this, too, is necessary and right.

All this work serves the purpose of keeping the tree of the Synod fresh and green and growing and fruitful. On every tree, however, there are also old, withering, diseased and dying limbs and branches, and these are our dear old invalid pastors, and the widows of the deceased pastors who with their families still dependent upon them, look to our Board for Ministerial Pensions and Relief for their needs and their care. Here is the danger that we might say "Corban" if we think only of the green vigorous and fruit producing branches of the tree, which promise production and fruitfulness for the coming years.

Thank God that our Lord and the whole Bible think otherwise. Let us, dear readers, be like-minded with them and not make void the word of God by our own traditions and opinions. True, our invalid pastors and the widows of pastors whom we are supporting, our aged fathers and mothers, can no longer produce, they are now living upon the wealth of the Synod. But have they not labored and do we not live from the labor they did in the days of their vigorous man- and womanhood? Are they not entitled to live upon the fruits of their labors, as we expect to do and must do in 10, 20, and 30 years from now? Do we not hope that the younger generation which will then be in active work will not say "Corban" to us but will gladly and willingly care for us when our backs are bent and our hands become weary?

Yes, they are living on the wealth of the Synod, and they bring to the Synod and to the individual members the rich golden blessings of the fifth commandment and of all similar promises of God. And everything depends upon the divine blessing, does it not?

The demands upon our Fund are still growing. The continuing high prices of all the necessities of life compel us to raise the amounts given for relief, and so we have increased these again for this year, although only by five percent. Since February 1, 1923, all those pastors who have reached the age of 65 and are still serving congregations which pay less than \$700 per year draw their pro rata pension. No one can doubt that such pastors need their pension, and surely no one of us will begrudge them what they are getting. At the present time 20 pastors are getting the benefit of this arrangement.

As a result of the tendency in so many churches to choose only young or at least younger men as pastors, and especially because of the rapid progress of English in our churches, it cannot be otherwise than that many older pastors who under conditions as they were five and six years ago could still have continued in the ministry, serving

congregations and earning their own living, are compelled to apply for pension. Those who have not yet reached the age of 65 are especially unfortunate. All this helps to put a constantly growing burden upon our pension and relief treasuries.

The extent of our work appears from the fact that, for instance, for the payments due during the second quarter (May, June, and July) 308 checks were mailed which totaled about \$12,000. The individual checks varied between \$25 to \$100, and those who draw \$100 per quarter are wholly dependent upon these amounts, and most of them must pay rent in addition. What this means the thoughtful reader may figure out for himself by dividing \$100 by 91 $\frac{1}{4}$ days.

As I write two letters come to my hand, one of them from an invalid pastor who is without family or relatives and entirely without resources. He has served the Synod more than 30 years and has always had churches which pay only a small salary. Gratefully he writes: "You write that you have allowed \$306 for me this year. I thank you and the Board most heartily for granting my request. My weakness and affliction continues undiminished although the pain is no longer as severe, so that I may at least bear my suffering. . . . Again I thank you most heartily!"

The other letter gives the reasons for a request for relief. This brother is nearly 81 years old, a widower and also without any means of his own, who is obliged to pay rent. He writes: "I was ordained in 1868 and have been in the active ministry without interruption since then, and in addition to this I have filled various official positions since 1881. I have always supported all branches of our work, including the Board for Pensions and Relief, and as I urgently need the highest amount you can grant, I herewith make this request. I deplore deeply that I must make this request, but I cannot help it. I shall probably not need the support very long, for if I live until October 13, I shall be 81 years of age. In his mercy the Lord will, I am sure, soon call me home." This aged and honored brother asks for a total of \$400 per year, including pension and relief.

Now it is not at all a pleasure to write things like this. Such things are bitter herbs. But what shall I do? Bitter herbs do not grow on rich soil. Our invalids and widows of our departed pastors are now journeying through the wilderness of Mara and we of the Pension Board must cultivate this field. Pardon me, therefore, good reader, if what I offer represents bitter herbs; it is what I found on this soil. However, they say that bitter herbs are very wholesome. They are supposed to make the eye clear so that it may see the will of God and the need of the brethren; they are also said to warm and soften the heart and to make the hand willing to give.

But some flowers also grow on this field. They are humility, gratitude, and trust in God. And you, dear reader, and Evangelical fellow Christian, can help to make many more of these flowers grow and bloom, yea, even that an oasis may grow up in the wilderness and that our weary pilgrims may come from Mara to Elim. Such an oasis is our

Pastors' Home in Blue Springs, Mo., another the Pastors' Home in Eden, near San Antonio, Texas, and we are told that the North Illinois District will also erect a number of bungalows for invalid pastors and widows of ministers, where they may enjoy free rent. This will have the added advantage that those who get the benefit of these bungalows will be able to live nearer to their friends and relatives.

The Pension Fund and the Relief Fund take care of this task in such a way that the Pension Fund is supported chiefly by the pastors, who pay their annual dues into it, while the Relief Fund is chiefly supported by the churches. The present pension for pastors is to be raised from \$140 to \$400 per year, and that of \$116 for widows to \$250, if it is possible to increase the present guarantee fund of \$235,000 to \$1,000,000. In view of this I say again, Let us not say "Corban"! Let us do the one and not leave the other undone.

J. Abele, Chairman.

The General Budget and the Forward Movement

We are fully aware that the name "Forward Movement" has met and is still meeting a great deal of determined criticism and that as a consequence the great cause which is represented by that name has suffered. But though we feel that the name ought to be changed, we must leave that for the next General Conference. In the meantime this short statement may help to pave the way for a reorganization and a renaming of that branch of our work which today is still officially known as "The Evangelical Forward Movement."

No work of any kind can be successfully carried on without a definite and detailed plan and no plan can succeed without proper information and instruction.

We have always had plans for our church work, we often had too many plans, which through lack of harmony caused confusion and misunderstanding. This confusion was increased because it was nobody's business to keep our people informed as to our plans, so that while some knew part of the plans, nobody knew all the plans and many knew nothing whatever.

It was the purpose to create a central office, which would tend to harmonize all the plans of all the boards and keep our people informed as to the meaning of these plans and offer them proper denominational helps for carrying them out.

This step, which would have become necessary in the course of time at any rate, and which had been considered for some time was made imperative by the changed world conditions with which we were of a sudden confronted.

That the newly created machinery did not work smoothly in every way, that there was a good deal of friction, that the required adjustments could not always be brought about quickly and adequately, is something that should have been expected.

If we now keep in mind just what it is that we expect of the Forward Movement, it should not be difficult to fit the organization harmoniously into the Synod body and find a name that states the case without causing opposition.

What We Want to Do

1. Present to our people detailed plans of all the branches of our work.
2. Keep our people informed of all progress that is being made under these plans.
3. Try to induce in our people a general approval of and co-operation with these plans.
4. Rally our people to a moral and financial support of the work as presented in these plans.

This last brings us to the work of the Budget Board, which is closely affiliated with the Forward Movement. It is of course self-evident that the carrying out of plans includes the expenditure of money and we would be laggard in our duty if we did not present the needs of the Kingdom to our people. This we do in the Budget. The Budget is the one generally and universally accepted method of handling money given and entrusted or desired and asked for specific purposes. We are convinced that all who have once made a study of the budget method will never want to be without it. Our office will gladly furnish material and helps for such study. Though we have never really raised our budget in full, we are glad to report that there is a growing inclination to study our plans and an increasing desire to raise the budget. Men are beginning to take the attitude that if we really love our Lord, the least we can do is to meet the needs of his Kingdom. We have no desire to do anything but help you to realize your obligation. We expect nothing but a sincere co-operation and a willingness to understand, that we may perfect our plans harmoniously and eventually reach our goal.—H. Vieth, Sec.

Social Progress

LOUIS WALLIS

EDITORIAL NOTE—This is the fifth annual article to be issued in our Year Book under the above heading. It is coordinated with the articles by the same writer published regularly in the Evangelical Herald under the title "Justice and Righteousness in the Land."

By the time this article is published the world will have moved exactly one half decade away from the Great War. Five years ago, at the time of the Armistice, people were thrilling with idealism and looking for the immediate advent of the New Jerusalem of Democracy which was to come down out of heaven. If, at that time, some prophet had been able to make his voice heard around the world, telling people

how little their anticipations would be realized at the end of one half decade—what would have happened to the prophet?

"Progress" can be made in any direction—toward civilization or toward barbarism, toward spirituality or toward materialism, toward health or toward disease, toward wealth or toward poverty. What has been happening these five long years following the greatest war in history? Has human society been going up or going down? Or has it, perhaps, gone ahead in some ways and retrograded in other ways?

This department of the Year Book has nothing directly to do with the material, or physical, side of social progress. If it had, we should have to talk, for instance, about the triumphs of "radio," which, in the years following the war, have enabled people to cancel space for certain purposes. Or we should have to write about the automobile industry, which has enormously increased the facilities of luxury and industry since the war. These physical appliances affect social progress; but they are not what this department was established to consider.

Progress, for our purposes, refers to the relationship between human beings as affecting their moral and spiritual welfare. If we look at progress from this point of view, the truth begins to dawn upon us that the recent increase of purely material equipment, especially in evidence during the last years, has done little toward moral and spiritual elevation. It has not reduced the cost of living, nor cut taxation, nor lessened the conflict between capital and labor, nor arrested the portentous growth of public debt, nor helped the farmer. More farmers have Fords now than at the time of the Armistice; but their produce sells for less, and they must pay more for city-made goods. The last year has brought this disparity into bolder relief than ever. The Ford may be indispensable to the rural brother; and perhaps he could not live without it; but, somehow, it symbolizes progress that fails to progress.

This department and the corresponding articles in the *Evangelical Herald* have stood for the view that the World War has increased the force of social problems which were already pressing for solution long before the struggle broke out, and that, in consequence of the growing social pressure, we really are making progress in the study and understanding of social questions. Although conditions are bad in many respects, we are painfully learning lessons which will, in due time, teach us how to make things better. Our general standpoint may, therefore, be called "Long-range optimism and short-range pessimism."

And this is really the standpoint of the Bible. The title "Justice and Righteousness in the Land," standing at the head of our department in the *Herald*, comes from the prophet Jeremiah, one of the greatest outstanding figures in the spiritual history of the world. Jeremiah wrote, in the name of the Lord: "Run ye to and fro through the streets of Jerusalem, and see if there be any that doeth justice, that seeketh truth, and I will pardon her" (Jeremiah, chap. 5, verse 1).

This prophet had a rather pessimistic opinion about conditions around him; but, at the same time, he knew that God's purposes were going to be fulfilled. This, it seems to me, is the way we should feel. A divine purpose of justice and righteousness is working out through all the trouble and confusion of a distracted world; and, after all, it may be that this conviction is the best and truest optimism.

Take the case of Europe in the last year. Even the nations that have had the closest experience of the Great War do not seem as yet to have learned much about the cause and cure of martial eruptions. Army and navy expenditures continue. France wages camouflaged war on Germany; and although Britain protests, this is only for prudential, business reasons—not on the ground of principle. There is just one thing alone that marks the difference between post-war and pre-war Europe, and that is the increasing social pressure which has come from the recent conflict. Economic problems in Europe today are pressing for solution more than at any time in history; and this is making the people of Europe ask new questions and do a little thinking.

During the last year, Great Britain has dismissed the Lloyd-George government and installed an out-and-out Tory administration. Lloyd-George maintained a remarkable grip on the reins of power; but he had to go because he would not follow the policy demanded by the extreme Tories in his coalition cabinet. The standpatters of Britain wanted him to come out for the "reform" of the House of Lords, by which was meant the restoration of the veto-power of the upper branch of Parliament, so that the Lords could defeat money bills or tax measures passed by the more democratic House of Commons. This feature of the British constitution is an "amendment" resulting from a great crusade of Liberals and Laborites a short time before the war. Mr. George refused to betray the plain people of his country; and since he has left office, he has intimated that the question of land monopoly and taxation will have to be taken up and settled if Britain is to go ahead.

The Tory administration of Mr. Bonar Law, which succeeded the coalition ministry of Lloyd-George, did nothing of importance, except to carry on the ordinary indispensable functions of government in the maintenance of order. Mr. Law soon resigned, and was followed by another Tory, Mr. Baldwin; the situation being merely that of Tweedle-dum followed by Tweedle-dee. British conditions do not show much outward change since the war. But under-surface tendencies are moving toward some large development of policy. The general election, following the fall of Lloyd-George, saw a decline of Liberal representation in Parliament and such a marked increase of Labor party members that the latter is now the officially recognized "Opposition." We venture to forecast a new "Coalition" between Labor and the more progressively minded Liberals which will eventually carry a general election and assume charge of the British empire.

Only by some such political evolution can Europe escape from its present miseries. Tory administrations in Britain, France, Italy, Germany and other countries are simply unable to grasp the significance of economic and social conditions. Governments which think and move along the line of the present war-breeding social system will inevitably follow make-shift policies which accomplish nothing. Instead of showing capacity for grappling with post-war conditions. European statesmanship has merely gone from one patch-work arrangement or scheme to another, without doing anything of lasting importance. As we have said many times, however, governments cannot move much ahead of the popular mass. In last analysis, the real trouble with Europe is the same as the real trouble with America. As soon as the people have reached a state of greater intelligence and nobler feeling, the present political system will go out of business and a new statesmanship will emerge, giving effect to the principles of justice, righteousness and forward looking progress, both in the national and international fields.

American political conditions during the last year have been developing fundamentally parallel to the British. The Harding administration corresponds to the Tory regime. The overwhelming success of the Republicans in 1920 arose merely out of the fact that the masses of the people were tired of war and of Wilson, and had nowhere else to go except into the arms of the "Old Guard." But our elections of 1922 and 1923 prove that the people have not surrendered to standpatism. Just as we are writing these lines, the two old parties in the great state of Minnesota have been defeated by a new political combination of agricultural and working class elements called by the awkward name "Farmer Labor Party." Minnesota was at one time a dependable, stand-by, old-fashioned Republican state. But it began to slip during the Wilson period; and it is now represented at Washington by two radical senators. We hold no brief for the newly elected progressive "bloc" in Congress. Its platform may or may not be constructive. But all citizens who believe in fundamental justice and righteousness are rejoicing in the definite blockade which is now legally raised in the pathway of reactionism at the national capital.

Political movements are the reflection of underlying economic conditions affecting all classes of people—business men, laborers, farmers, etc. The economic state of this country during the last few years was bound to result in the dramatic reversal of political form which became general throughout the United States in 1920 has never which has been made certain by the recent elections. The depression been really overcome, so far as the average citizen is concerned. This department, in the Year Books for 1921 and 1922, laid emphasis on the nationwide attempt to cure hard times by the issuance of billions and billions of dollars' worth of public and private bonds. This process temporarily released and set in motion an enormous amount of

money, and very largely brought back the war-time inflation under another form and by a different route. The metropolitan newspapers have hilariously greeted the advent of returning "prosperity"; while Mr. Harding, in imagination, has witnessed his triumphal re-election in 1924 on the basis of "normalcy" achieved.

The money set in circulation by the bonding process has gone into the construction of highways, school houses and bridges; the extension of equipment in connection with public utilities, such as railroads, electric lighting, telephones, gas and water; and into the enlargement and upkeep of commercial and industrial plants from coast to coast; while, at the same time, there has been a great building boom over the larger part of the United States. The so-called "surplus labor" which was thrown on the market in 1920 and 1921 has been temporarily absorbed; and money has been changing hands very rapidly.

But during this brief period of artificially stimulated and feverish activity, the tax burden has increased; ground rentals have soared; land speculation has been rampant; and the "overhead" of the business man, the laborer and the farmer has gone steadily upward. While we have, indeed, experienced more "business activity," it has meant less to the average citizen, who finds living conditions difficult. Nothing in the way of fundamental progress has been achieved by the enormous issues of public and private bonds; and, moreover, the so-called "revival" seems to be reaching and passing its "peak" at the time these lines are being written. We have never claimed to be able to make detailed or concrete predictions by the calendar in reference to economic and social tendencies; but we stand on biblical ground in emphasizing justice and righteousness in community life as a fundamental condition of social progress. If our nation, or any other nation, confines itself to tinkering with superficial measures while ignoring the divine principles of social morality which are written into the very basis and substance of civilization, it is not pessimism to say that God's outraged laws are bound to assert their power.

There is, indeed, something greater than mere "good business", something grander than mere "economic prosperity," and that is the knowledge of God speaking to us through the moral laws of social and personal life: "Did not thy father do justice and righteousness? He judged the cause of the poor and needy. *Was not this to know me?* saith the Lord." Jer. 22: 16. The prophet goes on to say in one of his later chapters: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel; and I will put my law in their inward parts, and in their heart will I write it." Jer. 31: 31-33. The writings of this wonderful prophet were very familiar to Jesus, who quoted from Jeremiah the saying which finally stung the reactionaries into the plot that ended in the crucifixion: "Is this house which is called by my name become a den of robbers?" Jer. 7: 11. (See Matt. 21: 13, etc.)

If we bear in mind what Jeremiah meant by "knowing God"; and if we think of this in connection with the New Testament principle that knowing God is "eternal life," John 17: 13; and if we think of these truths, not in the light of our theological creeds, but from the standpoint of religion considered as a matter of every-day life; we shall be prepared to make a new spiritual beginning. We shall see that God is reaching out to us now, in our own modern times, through the experiences of current history. While the sociological department of the Year Book and the *Herald* does not enter into the field of theological controversy, it is planted squarely on the biblical foundations which underlie all Christian creeds. The last year has witnessed a further advance on the part of the religious public toward a better grasp on the Bible as a factor in social progress. We are steadily moving toward a point where we shall begin to realize the solemn truth (already glimpsed by many saints along the ages) that eternal life is not primarily a future experience, but that it begins here and now in the degree that we know God as a vital, constructive power in the life of the world.

This thought is the reality underlying the religious revival of which many tendencies and intimations have appeared during the last year. Pronounced evidences of deeper respect for spiritual values have been shown recently by many persons in official station who formerly remained silent on religion. And not only are pastors and churches turning to a deeper study of Scripture; but new provisions are being made for Bible study in connection with the higher educational system of America, which has rested too long under the imputation of godlessness.

We close our survey, then, with that note of ultimate optimism which comes to us across the darkness and uncertainty of the times. It is true that international affairs are in confusion. We cannot hide this fact by foolishly turning away from it and refusing to acknowledge it. There are, as yet, no outstanding world-statesmen who grip the conscience of the peoples. Moreover, our own America herself is moving rapidly through troubled waters toward a new epoch of political experience whose outlines are still a mystery. And this new political activity grows directly out of the underlying economic stress which affects all classes in the nation—business men, laboring men and farmers. Amid these changes, religion is responding to the currents of the time, gaining a deeper hold and becoming a more positive element in the nationwide preparation for democracy and progress.

The Donation Party at Hustler's Camp

Hustler's Camp was somewhat exercised over the newcomer, who, in truth, did not look as if he belonged there. A number of men paused in their work and looked after the figure in rusty black as it ascended the rugged path on the hillside—a figure slender and slightly

stooped, with gray showing plainly in the fringe of hair beneath the well-worn hat.

"He's come to a poor market," said a brawny fellow named Sam.

Little Jim leaned on his pick and looked wistfully after the retreating form. Jim was only a boy who had drifted into the camp, nobody quite new how or from where, and they had all fallen into the way of calling him "Little Jim," though he undertook a man's work with a courage and determination which showed that he intended to ask no favor.

"Ye can track that fellow all over the diggin's by these," grumbled Dirk, holding up a tract. "It's all the job I want to scratch along in this world, an' I hain't no time to 'tend to no other. It's gittin' monotonous, and I wish he'd git out o' this."

"He won't till he's starved out, but that ought to be 'fore long," declared Sam. "He's gittin' thinner'n more bent over an' bleached lookin', and his old black coat shinier every day. If he hain't got sense enough to know when he's struck a place that won't pay, 'twould be a mercy to give him a hint."

"A good h'istin' one, that would skip him out lively," interposed another voice.

The irritable wish and rough jest were bandied about, until they gradually changed to a purpose—a plan born of the moment's caprice; the irresponsible mood of a crowd.

"The next time we git sight of him anywhere we'll lay down the law, an' give him twelve hours to skip out o' this."

Little Jim listened uneasily.

"You don't have to wait to git sight of him; I can tell you where to find him," he said, with sudden resolution. "He lives in that little old cabin up round the turn, 'cross the gully."

"Ho! come to stay, has he, an' got his nest all fixed? It's likely he'll change his mind. We'll go up there tonight."

Home missionary dwellings are not usually sumptuous in their furnishings, and the little cabin on the hillside had no soft hangings to shut out the gathering darkness. When the night fell, and the self-appointed committee of five drew near, the light from the small window shone out bravely, and the interior was clearly revealed. Such a picture as that was! No lone man bending over tracts or Bible, but a neat room, plain almost to bareness, indeed, but wondrously bright and homelike to those eyes which had seen nothing like a home for so long. There was a strip of rag carpet on the freshly scrubbed floor; a print framed in twisted branches on the wall; a homemade lounge, with a pale-faced woman reclining upon it; while a little girl, with grave, housewife-y air, was brushing up the hearth.

Involuntarily the men drew nearer to the window and gazed. Their next movement might have been a silent retreat, but the little girl turning caught sight of some one, and eagerly threw open the door.

"Papa, is it you?"

"Sissy, is your pa in?" asked Dirk, lamely enough, as they found themselves discovered.

"Not yet, but we're looking for him. Won't you come in?" answered the small hostess, a trifle dismayed, but bravely rallying her hospitality.

The five men filed solemnly into the cabin. There was a limited supply of chairs, but with a rude bench and a little crowding they were all seated. The invalid on the lounge attempted to speak to them, but the weak voice failed to make itself understood by any but the watchful young nurse.

"Yes, mama; she wants to tell you," turning to the visitors, "that papa'll be home soon; but she can't talk much yet, 'cause she's been so sick. I guess it was the way the roof leaked made her take cold; but papa patched it, and I'm keeping house now so she'll get restful and strong. I can do it pretty well."

"Course, sissy; you do it first rate," declared Sam, as emphatically as if he had made a study of housekeeping.

She was only a plain, brown-faced little maiden, enveloped in a coarse check dress, but she and her surroundings seemed to have a wonderful fascination for these strange guests. When she attempted to replenish the fire, Dick proffered his assistance.

"My hands is bigger'n yours, sissy, see how much bigger!" and he gazed at the small fingers as if a child's hand were a marvel.

When for a few minutes she was silent one of the men nudged Sam and asked in a whisper if he couldn't "set her agoin' agin."

It was easy enough. She was a sociable little body and the few awkward questions drew ready replies—an artless story which unconsciously gave glimpses of many a hardship and privation. The pale-faced mother only listened and smiled.

But presently the child broke off a sentence abruptly, and turned toward the door.

"There's papa!"

That the master of the house was surprised when he beheld his callers cannot be doubted. His face betrayed it, though he greeted them pleasantly. As for the guests thus suddenly recalled to a remembrance of their errand, they glanced furtively at each other, and little Jim out into the moonlight.

"Parson," burst forth Dirk, desperately, "we've come—we've come to—that is to say, if you'll 'pint a preachin' down to the camp we'll all be there, an' a lot more o' the fellers." He concluded with a savage glance at his companions, which challenged them to dispute him at their peril; but no one offered the slightest opposition. They drew a long breath of relief, indeed, as the astonished preacher made his appointment, and then quickly took their departure. Half way down the winding path a figure dodging behind the trees was anxiously watching their approach. Sam espied and pounced upon it, dragging Little Jim out into the moonlight.

"You young rascal, did you know there was a woman—a sick woman an' a little gal up there?"

Jim under the shaking chattered something that might have been an affirmative.

"Then why didn't ye say so?"

"'Cause I wanted ye to go an' see," ventured Jim, feeling that the hand on his collar was, after all, not a very angry one.

There was an usually quiet session around the camp fire that evening.

"When I was a youngster, 'way back East, they uster have donation parties, or somethin', for the parson—carried him slathers of things."

"That's the talk!" said Dirk, with a sudden light of his dark face.
"Go up to Hard Licks tomorrow, an' scoop the store."

The proposition was carried by acclamation. Hard Licks was not a large town, but it had a high opinion of its own importance, and its shop windows were gorgeous. These latter furnished the chief suggestions concerning what would be useful in a poor missionary's family, and the buyers were lavish, so that it is safe to say that such a donation party was never seen before. More critical people might have objected that a crimson silk dressing-gown for the invalid and gay sashes for the sober little maiden did not harmonize with their surroundings; but the committee from Hustler's Camp was not critical, and indulged its eye for color regardless of expense. Useful articles by the quantity went with the finery, however, and the little cabin on the hillside was fairly inundated with comforts and luxuries.

"Our parson shall live like other folks' parsons!" said Sam, voicing the sentiment of the camp.

And the patient, persevering missionary? He looked up with eyes grown dim, and whispered to One beyond the clouds:

"Dear Lord, I wanted to win these souls for thee, and thou hast opened wide the door!"—*The Independent*.

Why Things Are So

We bow to our friends as a matter of courtesy, says the *New York Sun*, because that has been the sign of submission ever since man has known anything about himself, as a man.

Men and boys remove their hats as a sign of respect to girls and women, but the origin of the act lies in the fact that in the days when warriors wore helmets they doffed them before women to show their confidence in the gentleness of those who never fought.

Shaking hands is simply an elaboration of the open, gently proffered hand, which has always expressed friendliness. It shows the hand guiltless of a weapon.

The clenched fist of hate shaken in the air is the gesture with which our savage ancestors brandished a spear, a hatchet or a lance.

Flinging the hands upward, with the palms out, which most of

us do when horror struck, is part of the instinctive invocation to God for help and protection which primitive people always make when frightened or in danger.

The two buttons on the back of a man's coat serve no purpose now, neither do the buttons on his coat sleeves, but not so many generations ago they were in active use.

The buttons on the back allowed the flaps of the coat to be fastened so as to allow more play to the legs when riding horseback or fencing, while the slits in the coat "tail" were arranged for the sword.

Sleeve buttons are survivals from the time when duelling was frequent. In those less peaceful times, when roads were unsafe and robbers always to be feared, every gentleman was supposed to be able to defend himself at a moment's notice. To do this, he hastily unbuttoned the cuffs of the coat and pushed them up, so that his wrist would have better play in using the sword.

Resting as a Duty

It is just as much a duty to rest properly as it is to labor diligently. One owes it to himself, to those for and with whom he labors, and to the work itself. The best results are obtainable only when one's physical and mental machinery is functioning normally, and that is never when his body is wearied, his brain jaded, and his nerves "worn to a frazzle." The human machine is the only one to whose condition practically no attention is paid so long as it will run at all. No man would treat his automobile as he treats his body. No woman would neglect her sewing machine or vacuum cleaner as she neglects herself.

The fact is, most of us are afraid to rest. We have been brought up to regard idleness even for a brief period as one of the deadly sins, and to have a horror of being considered lazy; and so we drive on until the crash comes and we have to stop. Probably half the physical and nervous breakdowns might be avoided by a little more judicious resting here and there, along the path of the duties of life.

The necessity of long vacations may often be obviated by the taking of numerous short ones. An occasional day or part of a day off from the office, a brief nap in the afternoon or a period of relaxation, a brisk walk in the open air or even the throwing wide open of the window and a practice for five minutes in deep breathing, a page or two from a good book to relax the tension and change the course of the mind's activities, a concert or an hour in a picture gallery, a merry romp with the children, a hearty laugh with one's friends—these are all in the line of real and profitable resting, and he is wise who appreciates their value and makes frequent use of them.

The objection at once arises: "I am a busy man, and I have no time for such things." To which the answer may pertinently be returned: "It is just because you are busy and must continue to be busy that you ought to find time for these things or for things like these. You cannot best do your business by unbroken and unrelieved *busy-*

ness." There is a verse in the Psalms that most of us would do well to ponder: "He shall drink of the brook in the way; therefore shall he lift up the head." The habit of seeking refreshment from the many little brooks along the way of everyday life makes for continuance of strength and vigor.—*Selected.*

How to Look at Things

BY DR. G. F. PENTECOST

I went to see a lady once who was in deep trouble and darkness on account of the great afflictions of the Lord. When I went in she was working on a bit of embroidery, and as I talked with her, she dropped the wrong side of it, and there it lay, a mass of crude work, tangled, everything seeming to be out of order.

"Well," said I, "what is this you are engaged at?"

"Oh," she replied, "it is a pillow for a lounge. I'm making it for a Christmas gift."

"I should not think you would waste your time on that," I said. "It looks tangled, without design and meaning"; and I went on abusing the whole bit of handiwork, and belittling the combination of colors, and so on.

"Why, Mr. Pentecost," she said, surprised at the sudden and abrupt change of the subject on which we had before been talking, and at the persistency with which I opposed her work, "why Mr. Pentecost, you are looking at the wrong side."

"Turn it over."

Then I said:

"That's just what you are doing. You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's Providence; but he has a plan, here a stitch, there a movement of the shuttle; and in the end a beautiful work. Be not afraid; only be believing. Believe him in the darkness; believe him in the mysteries. Let him that walketh in the darkness and seeth not the light, yet trust in the Lord God."

Are You Educated?

Mr. Edison's recent questionnaire excited much interest and no less comment. It has been copied by newspapers all over the country, criticized favorably or adversely, and parodies in many forms have been made upon it. It is largely a memory test, covering the field of what might be called miscellaneous knowledge of facts in the scientific world, but making no particular appeal to the thinking and reasoning powers, and no demands upon knowledge of the real and underlying facts of life. Mr. Edison's list of questions has, however, been of value in starting a trend of thought in the direction in which he aims. It is good for all of us sometimes to pin ourselves down to a definite answer to a direct question. Following is a list of questions proposed by a professor in the University of Chicago concerning the results in us of

what we call education. It might be at once an illuminative and a profitable exercise for each of us seriously to think these questions through, and to write after each the answer that to his sober judgment seems to be candid and fair.

Has education given you any sympathy with all the good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the drudgeries of life?

Do you think that washing dishes and hoeing corn is just as compatible with high thinking as playing piano or golf?

Are you good for anything yourself?

Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see a clear sky?

Can you see anything in the puddle but mud?

The Philosopher of the Tubs

The morning was hot and enervating, the kitchen steamy and almost breathless, its tubs and baskets of soiled clothing plainly pointing to the day's program. It bade fair to be one of those days that would demand much and give little, or at least it would hold little but slavish work for some people. But the woman who would presently take command here was different. When she came back from the yard, where she had been putting up her line, a brave smile was on her face and a vivid rose nestled against her faded dress. It was the month of roses. Lawns and gardens were ablaze with them. And though life gave her little chance to rest in easy places or pause amid the beauties of the world, she would at least wear a rose in the work she must do.

It was a sane and a courageous way of viewing the situation. Because one's work does not lie amid the flowers is no reason why the one fragrant blossom possible should not be carried into the work. It is the sullen spirit of refusing everything where one cannot have all, that makes the way hard and doubles the load. The little washerwoman with her faded dress and bright rose preached unconsciously a sermon of cheer and good sense as she went to her work that day.

—Forward.

Just for Fun

She: "I want you to forget that I told you I didn't mean what I said about not taking back my refusal to change my mind. I've been thinking it over, and I've decided that I was mistaken in the first place."

He: "Do you really mean that Isabel?"

Old man (browsing in bookstore)—"Last Days of Pompeii"—what did he die of?"

Bookseller—Oh, I dunno—some sort of crupition."

There was a young man from the city,
Who saw what he thought was a kitty;
He gave it a pat
And soon after that
He buried his clothes—what a pity!

Father (from upstairs): "Helen, isn't it time for the young man to go home?"

Young Man: "Your father is a crank."

Father (overhearing): "Well, when you don't have a self-starter a crank comes in mighty handy."

The Story of the Postman

BY EDWIN TARRISSE

A very few persons, it is probable, know that the story of the postman is by no means a modern one, and that the history of the postal service and its employes extends to the days of the Romans, when the earliest known means of transmitting messages was by courier. Those admirable organizers marked by a "post" the place in the road where the relay of one runner by another was effected; thus they named our system long before it was born.

The first letter post seems to have been set up in the Hansa towns in the thirteenth century, in order to facilitate relations between the merchants of the various members of the Hanseatic League.

The British postal system had its beginning in the sixteenth century and our own Colonial methods of handling mail were inherited from our British forefathers. Long before the people had any means of exchanging either personal or official letters, the king had established a system for conveying his personal messages and official documents by royal messengers. In the reign of King John that petulant monarch paid out a large sum for a postal service and charged it to the household and wardrobe accounts. Messengers who were thus intrusted with matters of state had to be above suspicion. They went the whole

distance and were paid according to the length and dangers of their journeys.

When Edward IV found the Scots were too hot upon his trail he decided that he needed a system of communication between his own headquarters and those of his fighting forces, so he had horses placed at twenty-mile intervals on the road between England and Scotland. That was our present post-office system in embryo. Finally, in 1512, Sir Brian Tuke became the first postmaster-general of Britain, and personally took charge of all the royal messengers. Persons of less importance than kings had to arrange for the transmission of their letters by their servants, messengers, merchants or friends, but there is evidence that by the close of the fifteenth century regular courtiers between a few main points were employed.

In a privy council proclamation in 1603 the duties of mail carriers were made extremely arduous. The postman had to possess two leather bags, lined with "bayes," or cotton, for his letters; he must be obliged to toot a horn whenever he saw any one approaching; or at least four times in every mile; he might not delay more than fifteen minutes at any point, and he had to make at least seven miles an hour in summer and five in winter. Besides these requirements, there was one that he keep a record of the name and address of the sender and recipient of each letter.

In 1683 New England proposed to the British government that a post-office system be established in the colonies, as it was "so useful and absolutely necessary." The King paid no attention to the plea, but Richard Fairbanks, in the same year, set up an office in Boston to receive letters from ships. He undertook to deliver the letters received and charged a penny for each communication. He also received mail for outgoing ships, but no one was forced to send mail through his office.

Consider the progress made since those days. Nowadays we possess a system that specially delivers our eager and anxious words, carries our parcels, registers our valuables, banks our money or transmits it to pay our bills.

Today in many sections of our country the farmer has his daily paper just as the New York banker has his, and he has a superior advantage in that the postman who delivers it to him is his friend and may add verbal bulletins on items of local interest.

A thrilling story of the devotion of mail men to their duties is that of the pony express, the first rapid transit mail line across the 1,966 miles of prairie desert, snow-capped mountain peaks and alkali wastes between the Missouri River and the Pacific coast. It was established early in 1860 in order that the West might be kept more closely in touch with the North in view of the trouble brewing from the slavery question, and, although it had an existence of but a few years, it made the East and the West only ten days apart at a time of great danger to the Union.

The date of starting was to be March 26, 1860, and Forts Kearney, Laramie, Bridger, Great Salt Lake City, Camp Floyd, Carson City, the Washoe Silver Mines, Placerville, and Sacramento were to be the points of delivery of mail. In Saint Joseph, Missouri, eager and excited crowds gathered in the streets to see the first courier, the wiry, twenty-year-old Johnnie Frey, as he dashed away on his jet black steed for the first lap of the race of flesh, blood and determination against the desolate spaces of an unpeopled country.

These riders were clad in buckskin shirts, ordinary trousers, high boots and soft slouch hats, and were armed with sheath knives and Colt's revolvers and Spencer carbines. The best time they made across the trackless waste was in carrying President Lincoln's inaugural speech to San Francisco—seven days and seventeen hours.—*Selected.*

NEW EVERY MORNING

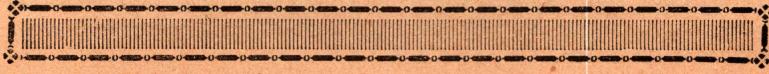
BY SUSAN COOLIDGE

Every day is a fresh beginning,
Every morn is the world made new.
You, who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over;
Tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot retrieve them,
Cannot undo and cannot atone;
God in his mercy receive, and forgive them!
Only the new days are our own;
Today is ours, and today alone.



Bequests from September 15, 1922, to September 1, 1923

1. Henry F. Wellensiek, Osage, Neb., for Pension Guaranty Fund	\$ 416.66
2. Hannah Sturhahn, Quincy, Ill., for Emmaus, \$2,223.38; for Orphan Home, Hoyleton, \$2,223.38	4,446.76
3. Fred C. Meisel, Erie, Pa., for Eden Seminary, \$45; for Home Missions, \$45; for Ministerial Pension and Relief, \$90; for Emmaus, \$45	225.00
4. Anna Elizabeth Rohrbach, New York, for Foreign Missions	100.00
5. Frederick Werner, Milwaukee, Wis., for Foreign Missions, \$25; Barmer Mission, \$25; for Germany, \$60; for Emmaus, \$50; for Bensenville Orphanage, \$100	260.00
6. Mrs. Sophie Behrens, Newell, Ia., for Elmhurst College, \$50; for Hoyleton Orphanage, \$50.....	100.00
7. Henry Breuer, Sperry, Ia., for Foreign Missions, \$50; for Home Missions, \$50; for Germany, \$25; for Emmaus, \$25; for Hoyleton Orphanage, \$25; for Bensenville Orphanage, \$25	200.00
8. Mrs. Anna Vollbring, Tioga, Ill., for Home Missions.....	100.00
9. John Burer, Dallas, Texas, for the Synod.....	3,500.00
10. Mrs. Ankel, for Eden Seminary	2,880.00
11. Dorothea Helle, Ann Arbor, Mich., for Foreign Missions, \$324.35; for Ministerial Pension and Relief, \$162.17...	486.52

With sincere gratitude to God who makes the hearts of men willing to give for his church, we publish the above list of the bequests received during the period noted. Go thou and do likewise.

H. Bode, General Treasurer.







Evangelical Ministers Called to the Higher Life



Pastor Gottlieb Stange, born May 26, 1861, in Berlin, died Aug. 1, 1922, as emeritus, in Neukoelln, Germany. (1)

Pastor John Karl Mueller, born May 3, 1860, in Switzerland, died Sept. 23, 1922, in Blue Springs, Mo., as emeritus. (2)

Pastor Christian Spathelf, born March 14, 1844, in Germany, died Sept. 30, 1922, in Elkhart, Ind., as emeritus. (3)

Pastor Adolph Schmidt, Ph.D., born May 11, 1860, in Germany, died Oct. 25, 1922, as pastor of St. Paul's Church, Cleveland, Ohio. (4)

Pastor Carl Fred Weisse, born April 11, 1869, in Germany, died Nov. 18, 1922, as pastor of Epiphany Church, Chicago, Ill. (5)

Pastor Samuel A. John, born March 31, 1863, in St. Louis, Mo., died Nov. 23, 1922, as pastor of St. John's Church, Louisville, Ky. (6)

Pastor Carl F. Fritsch, born May 16, 1854, in Germany, died Nov. 28, 1922, as pastor of St. Paul's Church, Little Rock, Ark. (7)

Pastor Gustav A. Ehrhardt, born March 3, 1872, in Germany, died Dec. 4, 1922, in the Deaconess Hospital, St. Louis, as pastor of First Evangelical Church, Millvale, near Pittsburgh, Pa. (8)

Pastor Wm. Th. Jungk, D.D., born March 15, 1851, in Germany, died Jan. 2, 1923, as editor of the FRIEDENSBOOTE and KALENDER, in St. Louis, Mo. (9)







Pastor John Schlundt, born Nov. 10, 1846, in Germany, died Jan. 2, 1923, as pastor of St. Peter's Church, Parkers Settlement, Ind. (10)

Pastor John Jacob Mueller, born Feb. 16, 1843, in Switzerland, died Jan. 11, 1923, in Denver, Colo., as emeritus. (11)

Pastor Arnold Wm. Bachmann, born May 10, 1858, in Switzerland, died on Jan. 22, 1923, as pastor of Immanuel Church, Detroit, Mich. (12)

Pastor Gottlob Press, born June 11, 1837, in Germany, died Jan. 27, 1923, in St. Louis, Mo., as emeritus. (13)

Pastor William Gaertner, born Aug. 13, 1846, in Germany, died Jan. 30, 1923, in Chicago, Ill., as emeritus. (14)

Pastor George Goebel, born Dec. 27, 1842, in Germany, and died Feb. 17, 1923, in St. Charles, Mo., as emeritus. (15)

Pastor A. B. Mysch, born Nov. 26, 1824, in Germany, died Feb. 28, 1923, in Sheboygan, Wis. (16)

Pastor Karl Ritzmann, born March 23, 1842, in Germany, died March 14, 1923, in Greeley, Colo., as emeritus. (No photograph.)

Pastor Gottfried Doernenburg, born April 24, 1842, in Germany, died April 4, 1923, in Kirkwood, Mo., as emeritus. (17).

Pastor Edward E. Mahlberg, born April 9, 1845, in Germany, died July 7, 1923, in Bucyrus, Ohio, as emeritus. (18)

Pastor Frand John Buschmann, born Oct. 14, 1856, in Prescott, Wis., died Aug. 1, 1923, in Edwardsville, Ill., as emeritus. (19)

Pastor Henry E. J. Friedemeier, born Feb. 22, 1854, in Germany, died Aug. 10, 1923, in Marinette, Wis., as emeritus. (20)

Pastor William Frederick Weltge, born Dec. 15, 1856, in Germany, died Sept. 1, 1923, in Palatine, Ill., as emeritus. (21)







Ministers' Wives and Widows Called to the Higher Life

From September 15, 1922, to September 15, 1923,



**Mrs. Emily Nauerth, nee Mueller, wife of Pastor C. Nauerth,
Emma, Mo., born Sept. 21, 1866, died Nov. 15, 1922.**

**Mrs. Emma Dobschall, nee Hein, widow of the late Pastor Karl
Dobschall, born Feb. 27, 1852, died Dec. 14, 1922, in Oshkosh,
Wis.**

**Mrs. Ellina Krueger, nee Petersen, wife of Pastor G. H. Krueger,
Milford, Neb., born June 3, 1879, died December 27, 1922.**

**Mrs. Wilhelmine Mueller, nee Raible, widow of the late Pastor
Friedrich Mueller, born Nov. 4, 1846, died Jan. 11, 1923, in
Chicago, Ill.**

**Mrs. Ursula Doehring, nee Zimmermann, widow of the late Pas-
tor C. F. Doehring, born June 14, 1841, died Jan. 15, 1923, in
Chicago, Ill.**

**Mrs. Lillian Goffeney, nee Grandjean, wife of Pastor W. Goffeney
in South Bend, Ind., born July 2, 1896, died February 13, 1923.**

**Mrs. Augusta Adomeit, nee Priddet, wife of pastor F. W. Adom-
eit, Cleveland, Ohio, born July 3, 1846, died May 15, 1923.**

**Mrs. Louise Gaertner, nee Schlapper, widow of the late Pastor
W. Gaertner, born March 19, 1847, died June 9, 1923.**

**Mrs. Emma Riemeier, nee Balk, wife of Pastor Wm. Riemeier of
Carlinville, Ill., born April 10, 1859, died Aug. 17, 1923.**

**Mrs. Lovesta J. Kircher, nee Bandow, wife of Pastor Julius Kir-
cher, Chicago, Ill., born May 18, 1873, died Aug. 29, 1923.**

**Mrs. Christina Beata Hoch, nee Burkhardt, widow of the late
Pastor J. G. Hoch, born Nov. 21, 1844, died Sept. 3, 1923, in
Evanston, Ill.**



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retary; Rev. L. W. Goebel, 2135 N. Sawyer Ave., Chicago, Ill., treasurer; Rev. O. C. Haass, 3975 Concord Ave., Detroit, Mich.; Rev. O. W. Hegemeier, 522 East 8th St., Alton, Ill.; Rev. W. L. Bretz, 130 Chatham Road, Columbus, Ohio, executive secretary.

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Missionary Conference in India: Rev. J. Gass, D. D., Raipur, C. P. India, president; Rev. J. Koenig, Sakti Station, Bengal Nagpur R. W., C. P., India, vice-president; Rev. M. P. Davis, Baloda Bazar, C. P., India, secretary; Rev. Fred A. Goetsch, Bisrampur, Raipur District, C. P. India, treasurer.

Missionary Conference in Honduras: Rev. H. A. Dewald, president; Miss Anna D. Bechtold, secretary; Rev. Harold N. Auler, treasurer,— all of San Pedro Sula, Honduras, Central America.

Immigrant and Seamen's Mission

Rev. D. Bruning, chairman; Rev. F. Giese, superintendent and corresponding secretary, 819 N. Patterson Ave., Rev. F. C. Rueggeberg, recording secretary and treasurer; Mr. E. Kreiling and Mr. F. Steiner, all of Baltimore, Md., Immigrant and Seamen's Home, 1308-12 Beason St., Baltimore, Md.

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The Pastors Hohman and Meyer together with the Executive Secretary, form the Executive Committee of this Board.

The Executive Committee of the Evangelical Forward Movement

consists of the four General officers: Rev. J. Baltzer, D. D., president; Rev. A. H. Becker, vice-president; Rev. G. Fischer, secretary; Rev. H. Bode, D. D., treasurer; also Rev. Wm. Hackmann, Prof. S. D. Press, D. D., and Messrs. H. W. Huning, H. E. Schultz, Jr., and F. A. Sudholt.

This committee is organized as follows: Rev. J. Baltzer, D. D., chairman; Rev. Wm. Hackmann, vice-chairman; Mr. H. E. Schultz, Jr., treasurer, with Rev. H. P. Vieth, recording and executive secretary.

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English Periodicals

The *Evangelical Herald* and *Evangelical Year Book*, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Louis, Mo.; The Children's Comrade, The Junior Friend, The Evangelical Companion, Evangelical Tidings, Evangelical Teacher, Bible Story Lessons, The International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, The Adult Lessons, The Bible Class Quarterly, The Evangelical Home, Our Mission Sunday, Our Work in Other Lands, Rev. A. Ruecker, editor, Miss Louise M. Schellhase, assistant editor, 1718 Chouteau Ave., St. Louis, Mo.

German Periodicals

Friedensbote and *Evangelischer Kalender*, Rev. Otto Press, 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, D. D., 9807 Cudell Ave., Cleveland, Ohio; *Feierstunden*, (des deutsch-am. Jugendfreundes neue Folge); *Lektionsheft zu den Biblischen Geschichten*, *Christliche Kinderzeitung*, *Unsere Kleinen*, *Unser Missions Sonntag*, and *Fliegende Blaetter*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to September 15, 1923. Pastors designated with * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

Abele, A. F., 333 N. 4th St., Seward, Neb.
Abele, Emil F., Marlette, Mich.
Abele, Fred J., Alma, Kans.
Abele, J., R. R. 3, Cook, Nebr.
Adomeit, F. W., 630 N. Lotus Ave., Chicago, Ill.
Agricola, E. R. O., R. R. 25, Chesterfield, Mo.
*Ahrens, H., Port Washington, Ohio
Alber, W. H., 805 S. Mechanic St., Jackson, Mich.
Alberswerth, Al., Owensville, Mo.
Albert, E. G., 102 Painter St., Pasadena, Cal.
Albrecht, Alfred, R. R. 3, Fayetteville, Ill.
Albrecht, M. P., Mahasamudra, Raipur District,
 C. P., India
Albrecht, O., Shepherd, Mont.
Albrecht, Sam, Hartley, Ia.
Aldinger, E., R. R. 2, Lynnville, Ind.
Aleck, Eug., West Point, Neb.
Amacker, T., Berger, Mo.
*Andres, F., 308 S. Vine St., Marshfield, Wis.
Arends, Ed., LeSueur, Minn.
Arlt, H., R. R. 4, Peotone, Ill.
Artuss, Aug., Orange Grove, Tex.
Asmuss, W., R. R. 3, Hermann, Mo.
Assmann, Ed. (Em.), 2821 Clarke St., Milwaukee,
 Wis.
Aufderhaar, W. H., 604 Third Ave. E., Cullman,
 Ala.
Auler, H. N., San Pedro Sula, Honduras, C. A.,
 via New Orleans, La.
Awiszus, H. M., 373 McKenzie St., Winnipeg,
 Man., Can.

*Baas, M., 1751 E. 13th St., S. Portland, Ore.
Bachmann, C., Cattaraugus, N. Y.
Bahnson, Andrew M., 147 Southern Heights Blvd.,
 San Rafael, Cal.
Bahnson, H. T., 3120 Neosho St., St. Louis, Mo.
Baily, H. W., R. R. 3, Falls City, Nebr.
Bajpai, Simon, Raipur, C. P., E. India
Baltzer, A. C. G., 733 Maplewood Park Blvd.,
 Rochester, N. Y.
Baltzer, D., 1215 Texas Ave., Houston, Tex.
Baltzer, Eugene, c/o Y. M. C. A., Oakland, Cal.
Baltzer, F., Farina, Ill.
Baltzer, J., D. D., Res.: 6328 Emma Ave., Office:
 2013 St. Louis Ave., St. Louis, Mo.
Barkau, K., New Athens, Ill.
Barnofsky, H., R. R. 1, Seguin, Tex.
Bartels, W. J., 235 S. 41st St., Louisville, Ky.
Barth, C. J., R. R. 3, Hampton, Ia.
Barth, H. L., Kewaskum, Wis.
Bassler, Ph. H., 316 W. 2nd, South, Centralia, Ill.
Batz, W., 923 E. Ave., Baltimore, Md.
Bauer, Carl, Prof., D. D., 216 Alexander Blvd.,
 Elmhurst, Ill.
Bauer, Wm., 634 Catharine St., Syracuse, N. Y.
Baumann, C. F., 167 Fifth St., Aurora, Ill.
Baumann, W. F., 2538 E. 125th St., Cleveland, O.
Baumgaertel, H., Okawville, Ill.
Baur, Fr., R. R. 1, Box 297, Clayton, Mo.
Baur, Theo., New Baden, Ill.
Baur, W. Prof., D. D., 1617 Hunt Rd., St. Louis,
 Mo.
Bechtold, C. (Em.), 2906 Askew Ave., Kansas City,
Bechtold, Fr., R. R. 2, Foristell, Mo. Mo.
Bechtold, W., Kahoka, Mo.

Becker, A. H., 1831 Corondelet St., New Orleans,
 La.
Becker, E. J., 1222 Baird Ave., Fergus Falls, Minn.
Becker, Herm., Ellinwood, Kans.
Beecken, P., Black Creek, Wis.
Beier, Emil, Fairfax and 13th Sts., Carlyle, Ill.
Beisenherz, E., Jamestown, Mo.
*Bekeschus, Edward, Owego, N. Y.
Bemberg, Fr., Grand Pass, Mo.
Bendigkeit, Chr., R. R. 1, Gerald, Mo.
Benkendoerfer, Carl, R. R. 4, Jackson, Mo.
Benthin, P., 18 School St., Springgarden, N. S. Pitts-
 burgh, Pa.
Berdau, E., R. R. 3, Marissa, Ill.
Berger, C., R. R. 2, Columbia, Ill.
Bergstraesser, E., Box 318, Enid, Okla.
Berlekamp, E. W., 713 Washington St., Jefferson
 City, Mo.
Berlekamp, Theo., 218 S. 10th St., Nebraska City,
 Nebr.
Bernhardi, W., 3814 Bridge Ave., N. W., Cleve-
 land, O.
Bettex, E. Th., Idalia, Colo.
Betz, G. M., 305 Chicago St., Elgin, Ill.
Beutenueller, A., Martin, Fla.
Beutler, Rob. J., 8676 Dearborn Ave., Detroit,
 Mich.
Beyersdorf, O. (Em.), Shell Lake, Wis.
Biegeleisen, John, R. R. 29, Wellston, Mo.
Bierbaum, Dan, Hoyleton, Ill.
Bierbaum, H., 504 W. Front St., Bloomington, Ill.
Bierbaum, M. F., 1000 E. Ohio St., Pittsburgh, Pa.
Bierbaum, J. C., Lexington, Mo.
Bierbaum, Theo. F., 220 Division St., Elgin, Ill.
Binder, Aug. E., 1821-23 Hickory St., St. Louis, Mo.
Birkner, J. E., 603 S. Maple St., Creston, Ia.
Birnstengel, L., Holland, Ind.
Bisping, A. H., 1020 Exchange St., Keokuk, Ia.
Bitter, J. C., 455 Failing St., Portland, Ore.
Bittner, Silas P., Sedalia, Mo.
Bizer, C. C., 14 Potomac St., Dayton, O.
Bizer, Erich G., R. R. 2, Lena, Ill.
Bizer, Armin H., 536 Ashland Ave., Buffalo, N. Y.
Bizer, J., Medford, Wis.
Bizer, J. J., Watervliet, Mich.
Bizer, K., R. R. 1, New Albin, Ia.
Blankenagel, A., 537½ 33rd St., Milwaukee, Wisc.
Blasberg, D., 623 Allen St., Owensboro, Ky.
Blasberg, W., R. R. 1, Frankfort, Ill.
Blaufuss, Ph., Denver, Ia.
Bleibtreu, E., 7423 Michigan Ave., St. Louis, Mo.
Bloesch, E., Dyer, Indiana
Bloesch, H. P., c/o Y. M. C. A., Everett, Wash.
Bock, A. F., R. R. 3, Arthur, Ill.
Bock, F., 3008 S. 17th St., Omaha, Nebr.
Bockstrick, A., 406 S. 3rd St., DeSoto, Mo.
Bode, G., Box 183, Plymouth, Nebr.
Bode, H., D.D., 1740 N. Euclid Ave., St. Louis, Mo.
Bode, Th. F., 364 Genesee St., Buffalo, N. Y.
Bodmer, J. J. (Em.), Strasburg, O.
Boehm, Fr., Grass Lake, Mich.
Boeker, L. C., 4582 Leaf Ct., Denver, Colo.
Boether, A., 207 S. Rose St., Lodi, Cal.
Bohn, Geo., 197 Pine St., Muskegon, Mich.
Bohnstengel, G. (Em.), 134 Clark St., Aurora, Ill.
Bollens, J., Farmington, Mich.

Bomhard, W. A., 210 8th St., Sharpsburg Sta
Pittsburgh, Pa.
Bosold, F., Manheim, Ill.
Bourquin, Paul, 423 Third St., Elyria, O.
Bourquin, W. E., 501 Ocean Parkway, Brooklyn,
N. Y.
Brandt, Chas. F., 1251 Hull St., Baltimore, Md.
Branke, Paul (Em.), 1038 W. 20th St., Los
Angeles, Cal.
Bratzel, E., Egido 12, c/o Y. M. C. A., Havana,
Cuba
Bratzel, G. G., 1107 Lincoln Way, La Porte, Ind.
Bratzel, Paul T., 1029 19th St., Milwaukee, Wis.
Braun, F. W., R. R. 2, Red Bud, Ill.
Braun, J. J., 8039 Luella Ave., Chicago, Ill.
Braun, Julius, 670 Phillips Ave., Toledo, Ohio
Braun, Theo., 1511 College Ave., St. Louis, Mo.
Braun, Theo. C., 2270 W. Grand Blvd., Detroit,
Mich.
Braun, Theo. F., Baltic, O.
Bredenhoff, H. J., 307 W. Clay St., Collinsville, Ill.
Breitenbach, Prof. H. L., Elmhurst, Ill.
Breitenbach, W., 1512 E. 71st Place, Chicago, Ill.
Brenion, E. R. 1, Inkster, Mich.
Brennecke, F., Pocatello, Idaho
Brethauer, H. A., 2311 Juniata St., St. Louis, Mo.
Bretz, J. D., R. R. 3, Evansville, Ind.
Bretz, W. L., 130 Chatham Road, Columbus, O.
Brehaus, O. W., Lowell, O.
Briesemeister, P., 128 N. Bromley St., Scranton, Pa.
Brink, E. C., Weldon Spring, Mo.
Brink, G. F., Waterloo, Ill.
Brink, Paul, Red Bud, Ill.
Brodt, H. J., 1448 W. 78th St., Chicago, Ill.
*Brueckner, Harry W., La Pointe, Wis.
Brueckner, P., Hollowayville, Ill.
Bruning, David, 1300 E. Fayette St., Baltimore,
Md.
Brune, F. G., 731 Jefferson Av., Reading, O.
Brunn, K., Mitchell, Nebr.
Bruse, J., R. R. 3, Arlington, Minn.
Buchmueller, D., Trenton, Ill.
Buchmueller, H., D. D. (Em.), Okawville, Ill.
Buchmueller, Paul, Minonk, Ill.
Buck, C. A. J., Albany, Minn.
Buckisch, Chr. (Em.), 1401 Josephine St., Denver,
Colo.
Budy, F. W., 926 W. Cherry St., Marion, Ill.
Buff, Karl, 158 E. Main St., Frostburg, Md.
Buehler, B., Ursula, Ill.
Buehler, F. W., 615 Church St., St. Joseph, Mich.
Buehler, W., Hampton, Ia.
Buelow, R. W., 102 Milwaukee Ave., Ft. Atkinson,
Wisc.
Buescher, J. C. A., 1526 Edgewater Ave., Chicago,
Ill.
Buescher, J. H., 611 Columbia St., Burlington, Ia.
Buettnner, A., Otto, Texas
Bunge, J. H., R. R. 4, Granada, Minn.
Bunge, W. W., 1012 1st St., S. W., Rochester, Minn.
Caldemeyer, S., 530 Walnut St., Mt. Vernon, Ind.
Chworsky, K. M., 121 Church St., Elmhurst,
Ill.
Cramer, W. J., 623 Jackson St., Sandusky, Ohio
Cramm, Wm. J., Nickerson, Kans.
Crusius, Emanuel, 401 S. Madison St., Lancaster,
Wisconsin
Crusius, H. A., 503 Elm St., Sigourney, Iowa
Crusius, Prof. Paul, Elmhurst, Ill.
Crusius, V., Burton, Texas
Dallmann, H. C., Bertha, Minn.
Dallmann, Wm. P., Lewisville, Ohio
Dammann, M. J., 204 S. 4th Ave., Marshalltown,
Ia.
*Daniel, A. J., 233 McDougal St., Fostoria, O.
Daries, F. R. R. 11, Box 31, Mt. Vernon, Ind.
Daries, F. R., 416 E. North St., Indianapolis, Ind.
David, Paul O., Genoa, O.
Davis, M. P., Parsabhadra Baloda Bazar, C. P.,
India
Debus, Aug., Hebron, N. Dak.
Decker, C. H., 403 5th St., Marietta, O.
Deckinger, Geo., 822 E. Church St., Adrian, Mich.
Deislinger, G., R. R. 1, Marlin, Tex.
Denninghoff, Louis, New Albin, Iowa
Dettbar, E. J. F., 2015 Smallwood St., Baltimore,
Md.
Dettmann, Alb., 208 S. 8th St., Kingfisher, Okla.
Deutsche, F., R. R. 2, Beaufort, Mo.
Dewald, H. A., San Pedro Sula, Honduras, Central
America
Dexheimer, Karl, R. R. 2, Granite City, Ill.
Dickmann, W., R. R. 2, Seneca, Kans.
Dickmann, J. W., Inman, Kans.
Diehl, Wm. F., 722 12th Ave., West, Ashland, Wis.
Dies, C. F., Town Line, N. Y.
Dies, H. A., Halfway, Mich.
Dietrich, Paul F., R. R. 1, Rockfield, Wisc.
Dietze, A., Kettlersville, O.
Dietze, A. G., 320 Walnut Street, Columbia, Pa.
Digel, J. E., 211 Tremont St., Massillon, O.
Dinkmeier, H. W., 3949 N. Paulina St., Chicago, Ill.
Dinkmeier, J. H. (Em.), 533 Jefferson St., St.
Charles, Mo.
Dippel, John, 134 N. Breed St., Los Angeles, Cal.
Ditel, G., R. R. 1, Owensville, Mo.
Ditter, R. C., 547 Hickory St., Scranton, Pa.
Doduweit, Fr., 217 Garden St., Hoboken, N. J.
Doellefeld, Aug., 5th and Sycamore St., Boonville,
Ind.
Doellefeld, F. H., Walnut, Iowa
Doellefeld, Jacob, 2516 Grand Ave., Louisville, Ky.
Doerres, H. N., 239 S. Grant St., Wooster, Ohio
Doering, K. O. (Em.), Emmaus, Marthasville, Mo.
Doernenburg, K. (Em.), 5899a Cote Brilliante Ave.,
St. Louis, Mo.
Dorjahn, J. H., Dolton, Ill.
Dorn, F. L., Ph. D., 519 Howell Ave., Cincinnati, O.
Dorullis, Johannes, Lenzburg, Ill.
Dreusicke, A., R. R. 2, Hinsdale, Ill.
Dresel, Wm. N., 31 N. 3rd St., Evansville, Ind.
Drees, H., 2613 Potomac St., St. Louis, Mo.
Duensing, Geo., Tilden, Nebr.
Duval, Geo., c/o 919 Findlay St., Portsmouth, O.
Dyck, Paul V., Lowden, Ia.
Ebinger, S. A., 8409 Berney Ave., Birmingham, Ala.
Echelman, Wm. (Em.), 446 W. Pioneer Drive,
Glendale, Calif.
Egartner, Z. T., 546 S. Scoville Ave., Oak Park, Ill.
Eggen, F., R. R. 1, Troy, Ill.
Egger, F., R. R. 1, Treloar, Mo.
Egger, S., R. R. 5, Rockford, O.
Egli, A., 3589 Kimmel Rd., Cleveland, O.
Egli, Armin, 1178 E. 84th St., Cleveland, Ohio
Egli, Oscar A., Taborton, N. Y.
Eichler, George, 43 W. Maple St., Walla Walla,
Wash.
Eiermann, F. W. A., Ph. D., 39 John St., Hornell,
N. Y.
Eilers, E. H., Peotone, Ill.
Eilts, E. H. (Em.), 3833 Virginia Ave., St. Louis,
Mo.
Eisen, Theo., R. R. 2, Andrews, Ind.
Eitel, Jos., Browns, Ill.
Eller, C., R. R. 1, Talmage, Nebr.
Ellerbrake, J. H., Arlington Heights, Ill.
Emigholz, C., 329 S. Mulberry, Troy, Ohio
Emigholz, Wilson C.
Enders, Chas., 5811 E. 14th St., Kansas City, Mo.
Endter, J., Herndon, Kans.
*Engelmann, Fred, R. R. 1, Tangier, Okla.
Engelbrecht, Arthur J., San Bruno, Cal.
Erber, H., Fredonia, Wisc.
Erbes, J., Bayard, Nebr.
Erdmann, J., 815 High St., Burlington, Ia.
Ernst, A. C., 204 E. Lockwood Ave., Webster
Groves, Mo.
Ernst, F., R. R. 2, Palatine, Ill.
Ernst, John L., 600 N. Euclid Ave., Pittsburgh, Pa.
Esmann, G., 1120 State St., Schenectady, N. Y.
Egger, Wm. F., 1104 W. 11th St., Little Rock, Ark

Ewald, F., Bridgman, Mich.
Eyrich, Geo. S. A., 206 W. 3rd St., Fairmont, Minn.
Eyrich, Otto G. A., R. R. 2, LeSueur, Minn.

Falk, Theo., 2150 Vilas Pl., Chicago, Ill.
Fauth, K., Clarence, Ia.
Feierabend, H. A., Khariar, Cent. Prov., India
Fetzer, C. E., R. R. 1, Attica, N. Y.
Fiedler, R., 818 N. Central Ave., Chicago, Ill.
Fillbrandt, R. R., Ph. D., 322 Howell Ave., Cincinnati, Ohio.
Firgau, G. A., Francesville, Ind.
Fischer, C., Rockfield, Wisc.
Fischer, F. W., Western, Nebr.
Fischer, G., 671 Madison St., Milwaukee, Wis.
Fischer, J. Hubbard, Ia.
Fischer, Th., R. R. 1, Rochester, Pa.
Fischer, W., R. R. 1, Winside, Nebr.
Fismar, J. S., Ryors, Mo.
Fleck, C. F., 17 Chestnut St., Westfield, N. Y.
Fleer, A., 2040 W. 36th St., Chicago, Ill.
Fleer, E. J., 1538 8th St., Milwaukee, Wisc.
Fleer, G. D., 710 W. Central Blvd., Kewanee, Ill.
Fleer, H. Armin, 6506 Main Ave., Elmwood Place, Cincinnati, O.
Flohr, Oswald, Miltonsburg, Monroe Co., Ohio
Flotmann, J., R. R. 5, Newton, Iowa
Foerster, P. (Em.), 5946 E. Circle Ave., Norwood Park, Ill.
Foesch, J. G., R. R. 3, West Bend, Wisc.
Fontana, Joh., New Salem, N. Dak.
Fox, Henry, 116 Shaler St., Mt. Wash Sta., Pittsburgh, Pa.
Frank, J. (Em.), 311 N. 4th St., Coshocton, Ohio
Franke, A. H., Minier, Ill.
Franke, C. H., Elkader, Ia.
Franke, Theo. H., 716 Plum St., Newton, Kans.
Frankenfeld, F. (Em.), 910 Adams St., St. Charles, Mo.
Frankenfeld, F., Jr., 1062 St. Paul St., Rochester, N. Y.
Frankenfeld, J. W., Emmaus Asylum, St. Charles, Mo.
Frankenfeld, Paul, 16 Peoria St., Buffalo, N. Y.
Freese, B., Greenview, Ill.
Frenzen, W., 121 N. Terrace Ave., Mt. Vernon, N. Y.
Freund, F. H., c/o Y.M.C.A., Portland, Ore.
Freund, G. H., 205 Green St., Higginsville, Mo.
Freytag, H. W. (Em.), Mokena, Ill.
Freytag, K., 79 Van Buren Ave., Naperville, Ill.
Fribe, G., Ohlman, Ill.
Friedrich, Hugo (Em.), Barnhart, Mo.
Fritsch, C., 5469 Beacon Ave., St. Louis, Mo.
Friz, Adolf, 307 Jackson St., Pinckneyville, Ill.
Friz, H., 6452 S. Kingshighway, St. Louis, Mo.
*Frohne, A. G., Forrestville, Mich.
Frohne, J. C., 730 E. 13th St., Indianapolis, Ind.
Frohne, Paul, Wayland, New York
Frohne, Ph. (Em.), 522 Lewis St., Owensboro, Ky.
Frohne, Th., 7124 Kinsman Rd., Cleveland, O.
*Frohne, Victor, 329 N. 14th St., Murphysboro, Ill.
Fruechte, A. W., 2746 Magnolia Ave., North Halsted, Chicago, Ill.
Fuennig, A., Scotts Bluff, Neb.
Fuerst, Fr., R. R. 3, Cleveland, Wisc.
Fuhrmann, Edward, 404 Lafayette St., Newark, N. J.
Fuhrmann, Edward W., 86 Wainright St., Newark, N. J.
Fuhrmann, F. W. G., 777 Boulevard, Bayonne, N. J.
Gabelmann, F., 950 Larchwood Ave., Detroit, Mich.
*Gabler, Paul, 425 W. Bloomfield St., Rome, N. Y.
Gabler, Theo., Talmage, Neb.
Gabler, Chr., Syracuse, Nebr.
Gadow, Fr. (Em.), 700 Burkhardt Ave., California, Mo.
Gaabe, A. B., Monee, Ill.
Gaabe, J. W., R. R. 8, Jefferson Barracks, Mo.

Gastrock, C., R. R. 2, Kyle, Tex.
Gass, J., D. D., Raipur, C. P., E. India
Gebauer, C. C. (Em.), 3596 Independence Rd., Cleveland, O.
Gebhardt, H., Gresham, Ore.
Gehle, E., 825 41st St., Milwaukee, Wisc.
Gehm, Paul J., 312 W. Green St., Piqua, O.
Geisler, O. F., 610 Garfield St., Laramie, Wyo.
Gekkeler, Geo., 19 Keller St., Petaluma, Calif.
George, Joseph A., 6324 Emerald Ave., Chicago, Ill.
Gerhold, G. S., 112 5th St., Lincoln, Ill.
Giese, F., 819 N. Patterson Park Ave., Baltimore, Md.
Gilbert, Otto J., Ph. D. (Em.), 1402 Race St., Cincinnati, O.
Glade, A., 2500 N. Talman Ave., Chicago, Ill.
Goebel, Geo. W., 1064 Cora St., Des Plaines, Ill.
Goebel, J., 11353 State St., Chicago, Ill.
Goebel, J. Paul, Gilman, Ill.
Goebel, L., 2135 N. Sawyer Ave., Chicago, Ill.
Goebel, Theo. A., Box 612, Garber, Okla.
Goetsch, F. A., Bisrampur, Raipur District, C. P. E. India
Goetz, A., 35 East Parade Circle, Buffalo, N. Y.
Goffeney, W., 235 S. St. Peters St., South Bend, Ind.

Gonser, S., Hales Corners, Wisc.
Gottlieb, E., Ebenezer, N. Y.
Gottlieb, P. D., Baitalpur via Bhatapara B. N. Ry., Cent. Prov., India.
Grabau, C. F., R. R. 1, Treloar, Mo.
Graber, Arthur, Nashua, Ia.
Grabowski, A., 111 S. 3rd Ave., Saginaw, Mich.
Grabowski, Paul H., Chelsea, Mich.
Graeper, F. H., 16 Francis St., Annapolis, Md.
Graeper, H. C. (Em.), 90 Beverly, Rochester, N.Y.
Grauer, C. L., 330 Howell Ave., Cincinnati, O.
Grauer, Ernst, 312 5th St., Wausau, Wisc.
Grauer, G. W., 106 W. McMicken Ave., Cincinnati, Ohio.
Greuter, H., Bonduel, Wisc.
Grob, P., R. R. 2, Slinger, Wisc.
Grosse, Fr., N. E. Cor. Prescott and White Ave., Lyons, Ill.
Grotfeld, Wm., 56 Grove St., Downers Grove, Ill.
Grotfend, H. F. W., R. R. 1, Box 58, Washington, Texas.
Grunewald, R., 246 6th Ave., Wauwatosa, Wisc.
Grunewald, W. R., 105 S. 7th St., Zanesville, O.
*Guenther, A., Wisconsin Rapids, Wisc.
Guthe, Oscar, 501 N. Lombardy St., Richmond, Va.

Haack, J. L., 11 Seventh St. N. W., Rochester, Minn.
Haag, C. C., 943 E. Grand Blvd., Detroit, Mich.
Haas, C. G., 562 Ellicott St., Buffalo, N. Y.
Haas, F. E. C., 1110 Western Ave., Oklahoma City, Okla.
Haas, H. F. C., 2911 McNair Ave., St. Louis, Mo.
Haas, John R. C., 23 Lincoln Place, Irvington, N. J.
Haas, Theo., 1109 W. Michigan St., Evansville, Ind.
Haass, Carl G., 406 Deer St., Dunkirk, N. Y.
Haass, O. C., 3975 Concord Ave., Detroit, Mich.
Hackmann, Wm., 4019 St. Louis Ave., St. Louis, Mo.
Haeberle, L. F., D. D. (Em.), 3623 McDonald Ave., St. Louis, Mo.
Haefele, Theo., 4138 N. Grand Blvd., St. Louis, Mo.
Haessler, Armin, 118 Walnut St., Wabash, Ind.
†Hafner, O., Rush Hill, Mo.
*Hafermann, E. U., Calumet, Iowa
Hagen, L. E. K., 1153 Delaware St., West Berkeley, Calif.
Hahn, H. J., 25 Calumet St., Buffalo, N. Y.
Haller, G. Thos., Alhambra, Ill.
Haneberg, C. A., 4880 Lawndale Ave., Detroit, Mich.
Hansen, J. C., 841 Thornhill Drive, Cleveland, O.
Hansen, E. Prof., Elmhurst, Ill.
†Hansen, N., R. R. 2, Staunton, Ill.

Harder, J. A. F. (Em.), Arcola, Ill.
Hardt, Alfred P., Chesterton, Ind.
Hardt, E., R. R. 4, Clarksville, Ia.
Hauck, J., Napoleon, Mo.
Hauck, Theo., Eudora, Kans.
Hauff, Wm. E., 435 Central Ave., Atlanta, Ga.
Hausmann, J. (Em.), Gilman, Ill.
Hausmann, P. F., 1231 West Jefferson St., Louisville, Ky.
Hausmann, Wm. J., 1215 Oregon Ave., Steubenville, O.
Hausmann, W. (Em.), 3960a Wyoming St., St. Louis Mo.
*Heesemann, R. R. 4, Batesville, Ind.
Heess, E. G., 400 Going St., Portland, Ore.
Heggenmeier, O. W., 522 E. 8th Str., Alton, Ill.
Hein, H. O., Gerald, Mo.
Heinrich, J., 1347 Webford Ave., Des Plaines, Ill.
Heinze, R. (Em.), 210 N. Cypress Ave., Huntingdon Park, Cal.
Heithaus, B. H., Addieville, Ill.
Held, C., Route G, Box 89, Indianapolis, Ind.
Helm, A. E., Royalton, Wisc.
Helmkamp, D. J., Wellington, Mo.
Helmkamp, J. F. W., 117 East 51st St., Los Angeles, Calif.
Hempel, C. R., 26 N. 14th St., Belleville, Ill.
Hempelmann, Oscar D., 3551 Gerber Ave., N. S., Pittsburgh, Pa.
Henning, H., Moniteau, Mo.
Henniger, W. F., Cacheira, Rio Grande do Sul, Brazil, S. A.
Hensel, G. A., 2102 Larkin St., San Francisco, Calif.
Henzel, E., 2413 Ohio Ave., Cincinnati, Ohio
Hergert, J. (Em.), 447 Failing St., Sta. B., Portland, Oregon
Herrlinger, J. G., 703 Walnut St., Atlantic, Ia.
Herrmann, E., Tulare, S. Dak.
Herrmann, Joh., St. Charles, Minn.
Herrmann, T. J., 246 16th Ave., N., Minneapolis, Minn.
Herrmann, W. F., 20 Church St., Ferguson, Mo.
Hertel, J. M., Bay, Mo.
Hetzel, J., New Buffalo, Mich.
Hetzel, W. F., 515 S. Lafayette St., Royal Oak, Mich.
Heutzenroeder, H., Brownsville, Minn.
Hildebrand, C. A., 214 Parkway, Indianapolis, Ind.
Hildebrand, Geo., 7008 Michigan Ave., Chicago, Ill.
Hildebrandt, H., Bellevue, Ill.
Hille, J., 1737 W. 63rd St., Seattle, Wash.
Hille, Otto, R. R. 4, Wadesville, Ind.
Hilligardt, Ph., R. R. 6, Sumner, Ia.
Hils, A., 106 Morgan St., Tonawanda, N. Y.
Hoefer, J. A., Breese, Ill.
Hoefer, M. C., 2008 Bradley Pl., Chicago, Ill.
Hoefer, Theo., Westphalia, Ind.
*Hoelscher, A., Hardtner, Kans.
Hoepner, H., R. R. 2, Augusta, Mo.
Hoepner, Max, Gladbrook, Ia.
Hoepner, P., Malone, Wis.
*Hofmann, J., R. R. 1, Eddy, Texas
Hoffman, C., 804 S. Chicago Ave., Freeport, Ill.
Hoffmann, G., Blue Springs, Mo.
Hoffmann, George M. L., 221 Thomas St., Biloxi, Miss.
Hoffmeister, J. C., Genoa, Ill.
Hohmann, Fr., 6126 Ridge Ave., Pleasant Ridge, Cincinnati, O.
†Hohmann, Geo., Hookdale, Ill.
Hohmann, L., 605 E. St. Catharine St., Louisville, Ky.
Hohmann, R., Lebanon, Ill.
Holder, E., Athens, Wisc.
Holdgraf, J. H., Deerfield, Ill.
Holke, F. (Em.), 134 McGovern St., Highland Park, Ill.
Holtorf, Theo., Wheaton, Ill.
Holz, Martin, Broadlands, Ill.
Horny, Hans, 2122 Russell St., Detroit, Mich.
Horst, G., Beecher, Ill.

Horstmann, E., 823 W. Indiana Ave., Spokane, Wash.
Horstmann, J. H., 1718 Chouteau Ave., St. Louis, Mo.
Hosto, Armin T., Valley City, Ohio
Hosto, H. W., Dubois, Ill.
Hosto, Raymond, Smithton, Ill.
Hosto, Roland, Manhattan, Ill.
Hosto, W. H., Smithton, Ill.
Hotz, A. J., 805 Monroe St., Newport, Ky.
Howe, Bruno, 1815 Grand Ave., Milwaukee, Wisc.
Howe, C. F., Baroda, Mich.
Howe, W., 2324 17th St., Detroit, Mich.
Huelschmann, H. C., 1629 Hoffner St., Cincinnati, O.
Huelschmann, J. S., 181 Dearborn St., Buffalo, N. Y.
*Hug, E., Welcome, Minn.
Idecker, A. H., Genl. Delivery, Wood River, Ill.
Irion, Prof. D., D. D., 147 Virginia St., Elmhurst, Ill.
Irion, Ernst, Millersburg, Ohio.
Irion, E. A., 1213 18th St., Moline, Ill.
Irion, Jacob (Em.), 2358 Virginia Ave., St. Louis, Mo.
Irion, J. (Em.), 206 N. Breed St., Los Angeles, Cal.
Irion, P., 907 Franklin St., Michigan City, Ind.
Irion, Th., 243 Park Ave., Oshkosh, Wisc.
Jacoby, Hans, 10251 Avenue L., Chicago, Ill.
Jagdstein, E. H., Earlimart, Cal.
Jaeger, Emil R., 412 N. 14th St., East St. Louis, Ill.
Janke, A., Appleton, Wisc.
Jankowsky, C., Geneva, Ia.
Jans, J., 1736 Marion St., Denver, Colo.
Janssen, A. E. (Em.), 405 Blaine Ave., Pasadena, Calif.
Jaworski, J., 627 S. 8th St., Waco, Tex.
Jennrich, Aug. (Em.), 1002 Graham St., Milwaukee, Wis.
Jens, F. P., 4137 W. Belle Pl., St. Louis, Mo.
Jensen, D. C., 404 E. Madison St., Belvedere, Ill.
Jerger, F., Hoberg, Mo.
Jeschke, Karl, Augusta, Mo.
*Jeschke, W. M., Richmond & Utica Sts., Buffalo N. Y.
John, R. A., Orchard St. and Kemper Pl., Chicago, Ill.
Joern, C. C., Hampshire, Ill.
Jost, Hrn. Pfr. Joh., Gross Garde, Kreis Stolp, Pommeren, Germany
Juchhoff, H. (Em.), R. R. 1, Cumberland, Va.
Jud, Theo., 983 W. Gd. Boulevard, Detroit, Mich.
Jueling, Paul, Windsor, Colo.
Juergens, A. H., Remsen, Ia.
Jurgens, H., 4515 W. 130th St., West Park, O.
Jung, Wm., Jr., Valmeyer, Ill.
Jungfer, R. W., 17 Monroe St., Buffalo, N. Y.
Jurick, G. H., R. R. 2, Fort Branch, Ind.
Kaefer, Paul C., Bolivar, Ohio
Kalkbrenner, Ad., R. R. 1, Hudson, Kans.
Kamphauser, H. D. D., 9807 Cudell Ave., Cleveland, O.
Kamphenkel, Wm. F., 219 10th Ave., East Duluth, Minn.
Kanzler, G. A., Bippus, Ind.
Kasiske, J. J., Kurten, Tex.
Kasemann, R. H., Hermann, Mo.
Katterjohn, Alb., Wright City, Mo.
Katterjohn, Hy. (Leave of Absence), Kenton, O.
Kauerz, H., 315 S. 2nd Ave., Brighton, Col.
Kehle, L., 422 N. Oak St., Waverly, Ia.
Kehle, F. C., 412 1st St., S. W. LeMars, Ia.
*Kehoe, John, Dupo, Ill.
Keinath, P. C., Bennett, Ia.
Keller, John A., 52 Kamper St., Buffalo, N. Y.
Keller, O., R. R. 1, Howell, Ind.
Keller, R. H., 86 Erie Ave., Gowanda, N. Y.
Keppel, C. J., Monroeville, O.
Kern, Geo., 2319 E. Dauphin St., Philadelphia, Pa.

Kern, Val. (Em.), 209 W. 18th St., Erie, Pa.
Kesting, Chas. F., Newburg, Ind.
Kettlehut, C. G., Haubstadt, Ind.
Kettlehut, Herbert R. 3452 Taylor Boulevard,
Louisville, Ky.
Kettlehut, Theo., 720 5th Ave., W., Faribault,
Minn.
Kettlehut, W., Marine, Ill.
Kicker, Walter F., R. R. 2, Ackley, Ia.
Kiefel, E. D., Metropolis, Ill.
Kielhorn, K., Carpentersville, Ill.
Kienle, G. A., 17 S. Franklin Ave., Mansfield, O.
Kienker, Otto, 8404 Halls Ferry Rd., St. Louis, Mo.
*Kindt, K., Outer First Ave., R. R. 5, Evansville,
Ind.
Kircher, Jul., 2009 W. 22nd Place, Chicago, Ill.
*Kissel, Victor T., 359 King St., St. Paul, Minn.
Kissling, Karl, 1718 Chouteau Ave., St. Louis, Mo.
Kissling, Karl G., Old Monroe, Mo.
Kisselmann, J., 1017 Geee Ave., Sheboygan, Wis.
Kitterer, Armin A., 720 Nebraska Ave., Kansas
City, Kans.
Kitterer, A. E., 3007 Riverside Ave., Cleveland, O.
Kitterer, G. F., Dubois, Ind.
Kitterer, Paul, Dysart, Iowa.
Kleber, L., 4840 Rohns Ave., Detroit, Mich.
Kleemann, L., Barrington, Ill.
Klein, C. W., 209 E. Main St., Washington, Iowa
Klein, F. C., Eitzen, Minn.
Klein, Walter K., 217 N. 8th St., Grand Junction,
Colo.
Kleinau, M., R. R. 3, Waterloo, Ill.
Klemme, F. H., 106 East 32nd St., Baltimore, Md.
Klick, A. E., 633 E. Market St., Louisville, Ky.
Klick, Fr., 905 Jule St., St. Joseph, Mo.
Klimpke, Ed. (Em.), 237 5th St., Aurora, Ill.
Kling, J. L., 10 W. Ash St., Three Oaks, Mich.
Klingeberger, F., R. R. 2, Elkhart Lake, Wis.
Klingeberger, J. C., Huntingburg, Ind.
Klinschewsky, F., 2110 9th Avenue, South Mil-
waukee, Wis.
Klopsteg, J. (Em.), 420 E. 2nd St., Faribault, Minn.
Klug, A., R. R. 1, Brookfield, Wis.
Kluge, Carl H., Nashville, Ill.
Klutey, Emil C., 423 S. 5th St., Paducah, Ky.
Klutey, H. C., Cor. Ottawa and Toussaint St., Oak
Harbor, O.
Kniker, A., 332 E. Pierce St., Council Bluffs, Iowa
Kniker, C. H., Cibolo, Tex.
Kniker, C. F., Arcola, Ill.
Kniker, Paul C., Beasley, Texas
Knipping, A. H., 221 E. Gates St., Columbus, O.
Koch, Alb. John, 232 Church St. E., Marion, Ohio
*Koch, Edwin, 674 S. High St., Columbus, Ohio
*Koch, Ervin R., 650 St. Peter St., St. Paul, Minn.
Koch, F. (Em.), Blue Springs, Mo.
Koch, G. (Em.), 6552 South Whipple St., Chicago
Lawn, Chicago, Ill.
Koch, H. C., 403 W. 4th St., Fulton, Mo.
Koch, K., 650 St. Peter St., St. Paul, Minn.
Koch, W., 114 7th St., Grand Haven, Mich.
Koch, W. A., 3455 Pleasant Ave., S., Minneapolis,
Minn.
Kochheim, W., 3119 S. 24th St., Omaha, Neb.
Kockritz, Ewald, 507 Jefferson Ave., Evansville,
Ind.
Koehler, A., Box 64, Elberta, Ala.
Koehler, C. H., 430 Sample St., Millvale, Pa.
Koehler, K., Box 33, Berlin, Wis.
Koelling, Albert F., 2206 Queen Ave. N., Minne-
apolis, Minn.
Koenig, C. A., 5442 Van Buren St., Chicago, Ill.
Koenig, H. E., 1512 St. Paul St., Rochester, N. Y.
Koenig, J. C., Sakti, B. N. Ry., Cent. Prov., India
Koerner, A., Fredericksburg, Tex.
Kofer, R., 2103 C. St., Granite City, Ill.
Kohler, W. F., 2602 Knorr Ave., Cincinnati, O.
Kollath, E. C., 310 E. Doty Ave., Neenah, Wis.
Koring, W., R. R. 1, Faribault, Minn.
Kottich, H., Plattsburgh, Nebr.
Kottich, W., R. R. 3, Falls City, Nebr.
Kraemer, H., 64 N. Ogden St., Buffalo, N. Y.

Kraft, E. N., 3236 E. 55th St., Cleveland, Ohio
Kraft, F. H., 4441 Red Bud Ave., St. Louis, Mo.
Kramer, J. C. (Em.), 370 W. 4th St., Loveland, Colo.
Kramer, M. Levin, 156 Madison St., Wichita, Kans.
Kraus, Ph., D. D., 1041 Water St., Meadville, Pa.
Krause, G. W., 319 W. Genesee St., Lansing, Mich.
Krause, J., Fredericksburg, Iowa
Krause, Wm. C., 800 18th Ave., Melrose Park, Ill.
Krebs, G., Box 64, Coupland, Tex.
Kreis, W., Mokena, Ill.
Kreuzenstein, C. (Em.), 539 E. 21st St., Los
Angeles, Calif.
Kreuzenstein, G., Idalia, Col.
Kreuzer, J. A., 812 Main St., Marissa, Ill.
Kriekhahn, C., R. R. 6, Mt. Vernon, Ind.
Kroehler, A. C., Hardin, Mont.
Kroencke, H., 2710 Iowa St., Chicago, Ill.
Kroencke, E. W., R. R. 4, Laddonia, Audrain Co.,
Mo.
Krohne, F. H., 3617 Belleplain Ave., Chicago, Ill.
Krueger, E. R., 1240 Lincoln Ave., Sheboygan, Wis.
Krueger, F. C., 839 4th St., LaSalle, Ill.
Krueger, F. W., 614 Emmet St., Petoskey, Mich.
Krueger, H., Steinauer, Nebr.
Krueger, H. R. R. 3, Milford, Nebr.
Krueger, J. F., Dexter, Mich.
Krueger, Louis C. (Em.), Blue Springs, Mo.
Krueger, W. L., 1228 E. Breckinridge St., Louis-
ville, Ky.
Krull, Herman, Levasy, Mo.
Krumm, C. (Em.), 7013 Reynolds St., E. E., Pitts-
burgh, Pa.
Krumm, G., Woodman, Wis.
Krumm, G. J., 415 S. Broadway, Middletown, O.
Kummel, Wm., 722 Bellemade Ave., Evansville,
Ind.
*Kruse, Conr., 602 Nevada St., Urbana, Ill.
Kruse, S., Sappington, Mo.
Kruskopf, H. (Em.), Chamois, Mo.
Kuebler, Robt., 7506 Lockland Ave., Cincinnati, O.
Kuelps, Wm., La Rue, Texas
Kuecherer, G., 417 Clark St., Milwaukee, Wisc.
Kuenne, K., R. R. 17, Radom Lake, Wisc.
Kuenzler, E. G., 211 Carroll St., Kenton, O.
Kuether, Fr. C., 430 Lafayette Ave., Clifton, Cin-
cinnati, Ohio
Kugler, Th., Lenzburg, Ill.
Kuhlmann, C., Jerseyville, Ill.
*Kuhlmann, Wm. J., Millbury, Ohio
Kuhn, A., R. R. 1, New Haven, Mo.
Kuhn, E. A., 263 State St., Hartford, Wisc.
Kuhn, Otto (Em.), 180 E. Park Ave., Elmhurst, Ill.
Kulbartz, J. L., 716 Main St., Buffalo, N. Y.
Kurschat, Max, R. R. 2, Newell, Ia.
Kurz, Carl, 920 Laredo Ave., Corpus Christi, Tex.
Kurz, Joh., Berkley, P. O., Melrose Park, Ill.
Kurz, L. F., Marthasville, Mo.
Kusch, J., South Milwaukee, Wisc.
Laatsch, W., R. R. 1, Addieville, Ill.
Lambrecht, G., Frankfort, Ill.
Lambrecht, H. E., 2238 Cortez St., Chicago, Ill.
Lammers, L. H., 12 Poplar Ave., Newark, O.
Langerhans, C. L., 412 S. Front St., Hamilton, O.
Langhorst, A., Warsaw, Ill.
Langhorst, R. J., O'Fallon, Ill.
Langhorst, P., 3932 Marcus Ave., St. Louis, Mo.
Laubengayer, Oscar C., 116 E. 7th St., Mishawaka,
Ind.
Lautenschlaeger, E. A., 20 Liberty St., Amsterdam,
N. Y.
Lawrenz, E. F., Wakarusa, Ind.
Lebart, J., 2954 24th Ave., Sacramento, Calif.
Leemhuis, H., 438 S. 9th St., Quincy, Ill.
Leesmann, B. H., 2442 Moffat St., Chicago, Ill.
Lefkovics, S., Port Washington, Wisc.
Lehmann, M., Henderson, Minn.
Lehmann, N., 4315 Eastern Ave., Cincinnati, Ohio
Lehmann, P. D., 3915 Vermas Ave., W. Toledo, O.
Lehmann, Rich. (Em.), Union Ave., Jackson, Mo.
Lehmann, R., 33 S. Ellis St., Cape Girardeau, Mo.
Lehmann, T., 674 S. High St., Columbus, O.

Lehmann, Titus, 306 East First South St., Jackson, Mo.
Leibner, E., 2111 McNair Ave., St. Louis, Mo.
Leonhard, F. (Em.), R. R. 2, Longmont, Col.
Leonhardt, R. G., Elmhurst, Ill.
Leonhardt, Wm. H., Brillion, Wis.
Leutwein, A., 432 Cleveland St., Woodland, Calif.
Lienhardt, G., 1641 N. Troy St., Chicago, Ill.
Lienk, M., 9937 Throop St., Chicago, Ill.
Limper, A. E., 1010 N. Main St., Springfield, Mo.
Limper, H., 1443 S. 6th St., Louisville, Ky.
Lindenmeyer, S., 646 6th St., Portsmouth, O.
Link, John, R. R. 4, West, Tex.
Locher, C. W., 1920 G St. N. W., Washington, D. C.
Locher, Rudolf W., 1207 Hutton St., Troy, N. Y.
Loew, R. J., Strasburg, O.
Lohans, H. H., Salem Church, Franklyn St., near St. Paul St., Rochester, N.Y.
Loos, C., 148 Eaton St., Buffalo, N. Y.
Lorenz, R., R. R. 9, Jefferson Barracks, St. Louis, Mo.
Low, Geo. J., High Ridge, Mo.
Llucke, R. C., R. R. 4, Burlington, Ia.
Ludwig, Alb. C., Menomonie Falls, Wisc.
Ludwig, F. G., 351 4th St., Milwaukee, Wis.
Lueckhoff, Fr., R. R. 1, Manchester, Mich.
Lueder, Prof. J., D.D., 135 Elm Ave., Elmhurst, Ill.
Luth, Osk., R. R. 3, Washington, Mo.
Mack, C., 703 Main St., Oshkosh, Wisc.
Maierle, J., Bensenville, Ill.
†Malkemus, L. F., R. R. 3, Highland, Ill.
Mallick, Ad., 1951 Military Ave., Detroit, Mich.
Mangelsdorf, Wm., Brownstown, Wis.
Mangold, J. G., 1402 Palomares St., Pomona, Cal.
*Mann, O. A., 117 Robbins St., Cambridge, Md.
Manrodt, H., 15 Alexander St., Newark, N. J.
Manrodt, Manfred, 2396 Valentine Ave., New York City, N. Y.
Marshall, Thomas R., Loup City, Nebr.
Marten, W., 1019 S. 14th St., Burlington, Ia.
Marx, Lewis G., Goehner, Neb.
Martin, A., 2243 Seminole Ave., Detroit, Mich.
Matzner, Adolph, 1314 F St., Lincoln, Nebr.
*Mau, J., Perham, Minn.
Mauch, W. G., Schleswig, Iowa
Maul, D., 307 Remington St., Ft. Collins, Colo.
Maul, G. C., 925 E. 73rd St., Cleveland, O.
Maurer, P. H., Cannetton, Ind.
Mayer, A. N., 618 E. Main St., Danville, Ill.
Mayer, Edwin F., Grant Park, Ill.
Mayer, F., Ph. D., D. D., Prof. Eden Seminary, Wellston, Mo.
Mayer, G., 716 S. 4th St., St. Cloud, Minn.
Mayer, J. J., Niles Center, Ill.
Mayer, O., 457 Center St., Newton, Mass.
Mayer, Theo. J., 2013 St. Louis Ave., St. Louis, Mo.
§McQueen, F. E., North Side Y. M. C. A., St. Louis, Mo.
Mehl, Theophil, Jasper, Ind.
Mehl, W., 219 E. Broadway, Louisville, Ky.
Meier, H., 195 N. Entrance Ave., Kankakee, Ill.
Meier, J. H., R. R. 2, Newport, Minn.
Meiller, John, R. R. 1, Tecumseh, Nebr.
Meinecke, C. W., D. D., Bay, Mo.
Meinzer, G. (Em.), 610 W. Boone St., Marshalltown, Ia.
Meisenheimer, P. G., Loudonville, Ohio
Meisenheimer, P. W., Lewisville, O.
Meister, J. B., Supt. Orphans Home, 1852 W. Grand Blvd., Detroit, Mich.
Melchert, Jno. C., New Bremen, Ohio
Mensendiek, R. A., Manly, Iowa
Menzel, Alf., 7812 Normal Ave., Chicago, Ill.
Menzel, Emil W., 109 Sprenger Ave., Buffalo, N.Y.
Menzel, Paul A., D. D., 2951 Tilden St., N. W., Washington, D. C.
Merkel, C., R. R. 1, Somerville, Tex.
Merten, Theo., 725 Reid Ave., Lorain, O.
Mernitz, R., 1604 Vincennes Ave., Chicago Heights, Ill.
Merz, E., Delano, Minn.
Merzdorf, J. J., 796 19th Ave., Milwaukee, Wisc.
Merzdorf, W., 506 E. Division St., Faribault, Minn.
Meusch, F. A., 222 E. Spring, New Albany, Ind.
Meyer, Alfred, 2042 Pensacola Ave., Chicago, Ill.
Meyer, A. F., Raipur, C. P., India
Meyer, A., 2015 15th St., San Francisco, Calif.
Meyer, A. B., Tell City, Ind.
Meyer, Chas., Afton, Mo.
Meyer, J. P., 2385 Greer Ave., St. Louis, Mo.
Meyer, Wm., R. R. 5, Elgin, Ill.
Miche, C. E., 1009 9th St., Highland, Ill.
Michels, K., 913 W. 3rd St., Muscatine, Iowa
Miller, Louis C. F., 1709 Gunnison Drive, Erie, Pa.
Miner, O. C., 2515 Garland Ave., Louisville, Ky.
Mittendorf, F. H., 4241 Pearl Rd., Cleveland, O.
Moeller, H., 2301 S. Karlov Ave., Chicago, Ill.
Moeller, John G. A., R. R. 3, Waterloo, Ill.
Moenkhaus, Wm. L., 300 3rd St., Hinsdale, Ill.
Moessner, L. R., 1437 Juniata St., N. S., Pittsburgh, Pa.
Mohme, F., R. R. 1, Elkhart Lake, Wisc.
Mohr, Chr. (Em.), 137 Park Ave., Elkhart, Ind.
Mohr, Robert, Rowena, Tex.
Mohri, Aug. F., Bensenville, Ill.
Moritz, D. H., Mascoutah, Ill.
Moritz, E. J., Dumfries, Iowa
Moritz, P., 112 W. Farmer St., Independence, Mo.
Mornhinweg, G., New Braunfels, Tex.
Muecke, Albert, D. D., 430 S. Broadway, Stillwater, Minn.
Muecke, Otto A., Minnesota Lake, Minn.
Muehlinghaus, F., Moro, Ill.
*Mueller, E., Norwood, Minn.
Mueller, E. L., R. R. 2, Clayton, Mo.
Mueller, Herm., Colby, Wis.
Mueller, H. E., R. R. 1, Pilot Grove, Mo.
Mueller, H. F., 405 E. University, Champaign, Ill.
Mueller, J. G., 20 Volusia Ave., Oakwood, Dayton, O.
Mueller, K. J., R. R. 3, Tower Hill, Ill.
†Mueller, Th., Ph. D., 1206 Olive St., North Tonawanda, N. Y.
Mueller, Theo. L., 3623 McDonald Ave., St. Louis, Mo.
Mueller, Prof. Theo. W., Elmhurst College, Elmhurst, Ill.
Mueller, W. C., R. R. 1, Box 339 D, Youngstown, Ohio
Muenstermann, O. A., Warrenton, Mo.
Munsterman, A. J., 1433 Crain St., Evanston, Ill.
Munz, J. M., R. R. 2, Eyota, Minn.
Munzert, Theo. (Em.), 125 Edgar St., Rochester, N. Y.
Mysch, C. A. Th., R. R. 4, Edwardsville, Ill.
Nabholz, E., 11 N. First St., Princeton, Ill.
Nagel, C., 615 Deleglise, Antigo, Wis.
Nauerth, C., Emma, Mo.
Nestel, J. C., 52 E. Franklin St., Shelbyville, Ind.
Neumann, G. A., 423 S. 4th Ave., Ann Arbor, Mich.
Neumann, Hilmer E. J., 3803 Camp St., New Orleans, La.
Neumann, I., R. R. 6, Evansville, Ind.
Neumeister, W. E., R. R. 5, Belleville, Ill.
*Newman, Victor, 346 4th St., Payette, Idaho
Nickisch, F., 539 Beech St., Scranton, Pa.
Nieuahr, H. R., Box 123, Clinton, Conn.
Nieuahr, R., 2726 Lothrop St., Detroit, Mich.
Niedergesaess, Ad., 5406 Leland Ave., Chicago, Ill.
Niedernhofer, H., Troy, Ill.
Niedermeier, Paul, Billingsville, Mo.
Niefer, H., 550 Russell Ave., Sta. D., Milwaukee, Wisconsin
Nies, A. J., Haverhill, Iowa
Niewoehner, H. (Em.), Buck Grove, Iowa
Noehren, H., 116 Kenefick Ave., Buffalo, N. Y.
Nollau,

Nottrott, K. W., 5603 Southwest Ave., St. Louis, Mo.
Nuesch, J., 1739 Trinity St., Los Angeles, Cal.
Nussmann, G., Pomeroy, Ohio
Nussmann, O., 1452 First Ave. N. E., Miami, Fla.
Oberdoerster, C., Hankinson, N. Dak.
Oberhellmann, Th., Concordia, Pa.
Oberkircher, F. D., 1016 Peach St., Erie, Pa.
Oppermann, F. (Em.), Eastsound, Wash.
Orlowsky, Geo., R. R. 2, Box 34, Augusta, Mo.
Ott, B. C., 1635 N. Karlov Ave., Chicago, Ill.
Ott, P., R. R. 3, Harvard, Nebr.
Ott, Walter, Brighton, Ill.
Overbeck, J. H., 602 N. 5th St., Vincennes, Ind.

Paetzold, Edward J., 2454 Washington Blvd., Baltimore, Md.
Pahl, Gustav, 3054 N. Albany, Chicago, Ill.
Papsdorf, O., R. R. 1, Saline, Mich.
Papsdorf, Th. G., 846 W. 62nd St., Chicago, Ill.
Paulowitz, G. E., 929 Elizabeth, Marinette, Wis.
Perl, F., Elkton, S. Dak.
Persch, A. S., 1040 E. 2nd South, Salt Lake City, Utah
Pessel, O. F., 111 W. B St., Belleville, Ill.
Peter, F., Howard City, Mich.
*Peters, H.
Peters, J. C. (Em.), 5009 College Ave., Indianapolis, Ind.
Pfeiffer, K., R. R. 2, Waverly, Ia.
Pfeiffer, L. (Em.), Cumberland, Virginia
Pfeiffer, Paul, 211 W. Columbia St., Springfield, O.
Pfitzer, F. W., 435 First St., Henderson, Ky.
Pfundt, E., Billings, Mo.
Pfundt, H., Augusta, Mo.
Pfundt, Theo., R. R. 1, Clifton, Texas
Pheiffer, H. E., 804 W. Jefferson St., Sandusky, O.
Piepenbrok, E. A., 848 Sanders St., Indianapolis, Ind.
Piepenbrok, F. G., 115 W. Pine St., Albion, Mich.
Piepenbrok, Paul, Weimar, Texas
*Pieper, W. H., R. R. No. 1, Lamar, Ind.
Pinckert, E. F., West Chicago, Ill.
Pinckert, O. E., R. R. 1, Lincoln, Kansas
Pister, E. Herbert, 1106 E. Virginia St., Evansville, Indiana
Pister, J., Orchard and Kemper, Chicago, Ill.
Plassmann, E. H., Bloomingdale, Ill.
Plassmann, G., R. R. 2, Bensenville, Ill.
Pleger, K., 4341 Chouteau Ave., St. Louis, Mo.
Pobanz, Philip R., Box 194, Inkster, N. Dak.
Polster, Joseph O., 100 E. Elmira St., San Antonio, Texas
Poth, G. M., 4281 Tholozan Ave., St. Louis, Mo.
Prakash, Jesu, Baitalpur, C. P., E. India
Prell, Paul, 508 Sawyer St., Shawano, Wis.
Press, G. G., 255 Hosea Ave., Cincinnati, O.
Press, O., 1712-18 Chouteau Ave., St. Louis, Mo.
Press, Paul, 1910 Newhouse Ave., St. Louis, Mo.
Press, S. D., D. D., Pres., 1621 Hunt Rd., St. Louis, Mo.
Puhlmann, F. P., Route G, Box 183, Indianapolis, Indiana
Pusch, E. W., R. R. 1, Burksville, Ill.

Quarder, Paul, Norwood, Minn.
Quinius, J. P., 2317 Napoleon Ave., New Orleans, La.

Raase, Carl J., R. R. 1, Cedar Falls, Iowa
Radioff, Hy., 623 Minnesota Ave., Bemidji, Minn.
Rague, H. S. von, Elmore, Ohio
Rahn, A. D., R. R. 10, Fort Branch, Ind.
Rahn, E. (Em.), 6024 Neva Ave., Norwood Park Chicago, Ill.
Rahn, F. (Em.), 602 Sycamore St., Niles, Mich.
Rahn, H., 901 Second St., Edwardsville, Ill.
Rami, R., 410 McLean Ave., Tomah, Wis.
Ramser, J. (Em.), R. R. 3, Boring, Oregon
Rapp, Otto, Minnesota Lake, Minn.
Rasche, A. C., 3739 Wood St., Wheeling, W. Va.
Rasche, Chr. T., 113 Winter St., West Burlington, Iowa
*Rath, Geo., 1205 East 2nd St., Loveland, Colo.
Rath, W. G., R. R. 2, Norwood, Minn.
*Rath, W. G., Jr., Fall Creek, Wis.
Rathmann, E., 740 S. Francisco Ave., Chicago, Ill.
Rathmann, Wm. F., Bartlett, Ill.
Ratsch, M., Laehr Kr. Loewenberg, Schlesien, Germany
Rauch, Ludw., R. R. 6, Nashville, Ill.
Recht, Geo., R. R. 5, Fort Atkinson, Wis.
Reh, Emil, 221 N. Cherry St., Centralia, Ill.
Reichardt, Joh., R. R. 1, Morrison, Mo.
Reichert, Jul., 530 W. Pleasant St., Portage, Wis.
Reichle, C. D., 2712 Brown St., Milwaukee, Wis.
Reifsneider, Hy., Warner, Ohio
Reinert, L., R. R. 29, Wellston, Mo.
Reinicke, Jos., Box 337, Woodsfield, Ohio
Reller, H., 125 Clinton St., Albany, N. Y.
Reller, J. A., R. R. 8, Evansville, Ind.
Reller, J. Otto, 192 Child St., Rochester, N. Y.
Repke, F., R. R. 5, Kewanee, Ill.
Rest, Karl, Marshalltown, Iowa
Retter, H., 119 Eller Ave., Buffalo, N. Y.
Rexroth, Heinr., 107 E. 112th St., New York, N. Y.
Richter, E. P., Hamburg, Iowa
Richter, Robert F., 311 W. 8th St., Junction City, Kansas
Rieder, Henry, Marshall, Okla.
Rieger, J. C., 933 Monroe St., Quincy, Ill.
Rieger, N., 3432 Wabash Ave., Kansas City, Mo.
Riemann, R., R. R. 3, Gulfport, Miss.
Riemann, Wm. J., Davis, Ill.
Riemeier, W., 203 E. 1st N. St., Carlinville, Ill.
Riemeyer, Ernst, R. R. 2, Lenox, Mich.
Rixmann, H., Hartley, Iowa
Roddenbeck, F. L., Hubbard, Ia.
Roese, F. A., 68 New St., Mt. Clemens, Mich.
Roglin, E., R. R. C, Frederick, Okla.
Rolf, F. J., 1116 12th St., Rock Island, Ill.
Romanowski, A., 608 Texas St., Dallas, Tex.
Ronte, Gust., R. R. 2, Chelsea, Mich.
Rosenfeld, Martin, South Germantown, Wis.
†Rosenbusch, H., R. R. 6, Box 14, Fond du Lac, Wis.
Roth, A. C., R. R. 1, Armstrong, Ind.
Roth, C. W., 306 Brower St., Ypsilanti, Mich.
Roth, E., Oak Grove, Prescott, Wis.
Roth, Jac., 2165 Lillie Ave., Fresno, Cal.
Roth, Karl, Sr., 18 Ford Ave., Norwalk, Ohio
Roth, K. A., 115 W. Main St., Chillicothe, Ohio
Ruecker, A., 1716 Chouteau Ave., St. Louis, Mo.
Rueggeberg, F. C., 2516 W. Lombard St., Baltimore, Md.
Rusch, O., 4229 W. 35th St., Cleveland, Ohio

Sabbert, Wm., Casa Grande, Arizona
Sabrowsky, F. (Em.), 115 S. Spring, Independence, Mo.
Saenger, Carl, 432 Cleveland St., Woodland, Cal.
Saeuberlich, A., Bible Grove, Ill.
Saffran, P. G., 603 Sycamore, Niles, Mich.
Saleste, Paul, 810 Orange St., Coshocton, Ohio
Sans, Emil H., 22 State St., New Ulm, Minn.
Satory, A. W., Clarksville, Iowa
*Saremba, A. W., 913 New Hampshire, Lincoln, Neb.
Satzinger, O., 337 E. Jefferson St., Los Angeles, Cal.
Sauer, J., 3111 Linwood Blvd., Kansas City, Mo.
Schaefer, F. W., 511 Union St., Taylor, Pa.
Schaefer, C. T., R. R. 1, Glenshaw, Pa.
Schaefer, J., Saukville, Wis.
Schaefer, W., Gladstone, Neb.
Schaefer, Walter J., R. R. 1, Carmi, Ill.
Schaeffer, C., 350 Sibley St., Hammond, Ind.
Schaefer, F., R. R. 1, Box 239, Milwaukee, Ore.
Schaible, J., Wanatah, Ind.
Schalow, B. E., 152 Military St., Ford du Lac, Wis.
Schauer, C., 36 Broadway, Bayonne, N. J.
Schauer, J., 66 Locust St., Lockport, N. Y.
Scheer, Walter A., 119 Cannon Ave., Louisville, Ky.

Schemmer A. F., Hinckley, Ill.
Schenk, F. E. J., Union, Mo.
*Scherzer, Carl, Clarington, Ohio
Schieler, Dr. C., Hartsburg, Mo.
Schiek, G. B., c/o Theo. W. Schiek, 2108 Allen Ave
St. Louis, Mo.
Schiek, H. J., Pres., Elmhurst College, Elmhurst,
Ill.
Schild, W. H., 308 Adams St., Buffalo, N. Y.
Schimmel, C. (Em.), 215 Girard Ave., N. E., Can-
ton, Ohio
Schirneker, H., 405 Hoffmeister Ave., St. Louis,
Mo.
Schlinkmann, Frederick, 1450 California St., Apt. 4,
San Francisco, Calif.
Schlinkmann, W. H., 370 13th St., Milwaukee,
Wis.
Schlinkmann, W., Irvington, Ill.
Schlundt, Theo., 405 Wooster Ave., Dover, Ohio
*Schlundt, Theo. Jr., 308 Norwood Pl., Akron, O.
Schlutius, G. (Em.), 3808 Botanical Ave., St. Louis,
Mo.
Schmale, Theo., 506 Lockhart St., N. S., Pitts-
burgh, Pa.
Schmeisser, G. R., R. R. 3, Kimmswick, Mo.
Schmid, A., 154 Chestnut St., Wyandotte, Mich.
Schmidt, C. E., 105 Perry St., Wapakoneta, Ohio
†Schmidt, E., Warren, Mich.
Schmidt, F. C., 812 Harrison Ave., St. Joseph, Mich.
Schmidt, G. A., 764 Sherman St., Denver, Col.
Schmidt, L., 105 S. Harrison St., Van Wert, Ohio
Schmidt, M., 106 Mill St., Merrill, Wis.
Schmidt, Paul L., 2827 Alameda Blvd., Baltimore,
Md.
Schmidt, Wm., Montrose, Colo.
Schmidt, C. Ralph, 37 Forest Ave., Ft. Thomas, Ky.
Schmeichen, R., Swiss, Mo.
Schmunk, T. 724 Dewel St., Fort Morgan, Colo.
*Schnake, Alfred, 5812 E. 14th St., Kansas City, Mo.
Schnake, C., Hoyleton, Ill.
Schnake, Paul C., R. R. 2., Warsaw, Ill.
Schnathorst, F., Box 187, Petersburg, Ill.
Schneider, A. J., St. Jacob, Ill.
Schneider, Prof. C. E., Eden Theol. Seminary,
Wellston, Mo.
Schneider, J. E., 410 Superior Ave., Oconto, Wis.
Schneider, J. U., Ph. D., 116 Lower 6th St., Evans-
ville, Ind.
Schneider, K. L., 5806 Julian Ave., St. Louis, Mo.
Schoen, Albert, Manchester, Mich.
Schoettle, H., Elliston, Ohio
Schoettle, J., Boston, Erie Co., N. Y.
Scholl, Frank C., 220 38th St., Covington, Ky.
Schoppe, Paul E., 109 E. Mill St., Staunton, Ill.
Schory, Th., 4110 Park Ave., Indianapolis, Ind.
Schreiber, F. R., 352 Mt. Vernon Ave., N. W.,
Grand Rapids, Mich.
Schroedel, M. C., R. R. 2, Pearl City, Ill.
*Schroedel, Martin, McKittrick, Mo.
Schroeder, F. W., N. 4048 LeClaire Ave., Chicago,
Ill.
Schroeder, H., Arrow Rock, Mo.
Schroeder, P. M., 930 Marengo St., New Orleans,
La.
Schroerluke, O. P., Main and Jefferson St., Tiffin, O.
*Schuessler, Hy. G., Powhatan, Ohio
Schuessler, W., Okawville, Ill.
Schuetze, G. F., Schofield, Wis.
Schuch, J. N., 102 E. 5th St., Washington, Mo.
Schueler, F. D., 344 Walnut St., Lawrenceburg, Ind.
Schuh, P. A., 322 E. Merchant St., Monroe, Wis.
Schulmeistrat, C., R. R. 6., Elgin, Ill.
Schultz, A. F., Urbana, Ind.
Schultz, George, c/o Mrs. S. Rohlfing, R. R. 2,
Hermann, Mo.
Schultz, G. A., Harvard, Neb.
Schultz, John H., Baitalpur, via Bhatapara, Central
Province, India
Schultz, Norbert, R. R. 1, Liberty, Nebr.
Schultz, W., R. R. 4., Burlington, Iowa
Schulz E. A., 174 Schenk St., North Tonawanda,
N. Y.

Schulz, E. G. H., 2258 Liberty St., Jacksonville,
Fla.
Schulz, Max F., R. R. 1, Holland, Ind.
Schulz, Paul, Maeystown, Ill.
Schulz, W. K., Lingle, Wyo.
Schumacher, Theo. F., R. R. 23, Chesterfield, Mo.
Schumann, Wm., Pomeroy, Iowa
†Schuster, W.W., 206 S. 33rd St., Billings, Mont
Schwab, J. P., 2134 Newbold Ave., New York,
N. Y.
Schwarze, R. E., R. R. 5, Ellsworth, Wis.
Schweickhardt, L., 1329 S. Carrollton Ave., New
Orleans, La.
Schweinfurth, F. C., 2061 Crown Ave., Norwood, O.
Schweizer, Ed. (Em.), Hoyleton, Ill.
*Schwemmer, Wm., Hornick, Iowa
Seffzig, Alfred, R. R. 5., Edwardsville, Ill.
Seidenberg, C., Merton, Wis.
Senne, Henry H., Bremen, Ind.
Sennewall, M. R., Forks, N. Y.
Seybold, E., Ackley, Iowa
Seybold, I. Th., Blue Springs, Mo.
Seybold, Martin L., Mayview, Mo.
Seybold, Theo., C. c/o Rev. I. Th. Seybold, Blue
Springs, Mo.
Siegenthaler, G., 617 Best St., Buffalo, N. Y.
Siegfried, H. (Em.), Beecher, Ill.
Sieveking, Geo. H., Dittmer, Mo.
Silberman, J. J., Homewood, Ill.
Simon, W. F. A., 1733 Mullane, Detroit, Mich.
Simon, Dr. W. F., 1115 Victor St., St. Louis, Mo.
Sinning, Edward C., 1615 Transit Ave., Louis-
ville, Ky.
Slupianek, B., Marysville, Kan.
Soell, E. J., 510 Church St., Amherst Ohio
Soell, John, Box 55, Port Hope, Mich.
Sonneborn, Geo., Papeineau, Ill.
Sonneborn, H. J., 1527 Tremont Ave., Cincinnati,
Ohio
Spannberg, Hy., 911 N. Main St., Fostoria, Ohio
Spathelf, E. H., 300 Harrison St., Elkhart, Ind.
Specht, H., Robinson Academy, R. R. 2, Waco, Tex.
Sprenger, C. Box 21, Attica, N. Y.
Stadler, Carl A., R. R. 2., Prairie View, Ill.
Stamer, Hugo (Em.), 4317 N. Kedvale Ave.,
Chicago, Ill.
Stange, A. C., 3518 Homewood Ave., Toledo, O.
Stange, P. L., 743 S. Park Ave., Oshkosh, Wis.
Stanger, Prof. C. G., Elmhurst, Ill.
Stanger, G. H., Matteson, Cook Co., Ill.
Stanger, R. C., 1950 S. Albany Ave., Chicago, Ill.
Stappenbeck, Paul, Carsonville, Mich.
Stave, R., Ph. D., 23 Seminary Ave., Auburn, N.Y.
Stech, Emil, Tripoli, Iowa
Steger, J. H., Gen. Del., Hamburg, Iowa
Steinmark, F. F., Sedgwick, Colo.
Stelzig, Ernst, R. R. 1, Culbertson, Mont.
Sternberg, L., Buckskin, Ind.
Stilli, John (Em.), P. O. Box 437, Louisville, Ky.
*Stock, Norman L., R. R. 4, Junction City, Kan.
Stoelting, F. A., Mt. Healthy Branch, R. R. 16,
Cincinnati, Ohio
Stoerker, C. F. (Em.), 1021 S. 4th St., St. Charles
Mo.
Stoerker, Fred, 706 E. Spring St., Boonville, Mo.
Stoerker, Paul, 1804 S. 9th St., St. Louis, Mo.
Stoerker, Theophil, Donnellson, Iowa
Stommel, E. H., 212 E. Joliet St., Crown Point,
Ind.
Stommel, M., Crystal Lake, Ill.
Stork, Theo., Donnellson, Iowa
Strasburg, M., R. R. 3., Hutchinson, Minn.
Strauss, John, R. R. 2, Box 30, Waco, Texas
Streich, H. L. (Executive Secretary), 2013 St.
Louis Ave., St. Louis, Mo.
Stroehlein, E., R. R. 3, Batesville, Ind.
Stroetker, J. H., R. R. 1, Beaufort, Mo.
Strub, Hy. M., 126 W. 9th St., Erie, Pa.
Struckmeier, C., 1424 Howard St., San Francisco,
Cal.
Stueler, Askan, 1340 Parrish Ave., Hamilton, Ohio
Sturm, C. F., Emmaus, Marthasville, Mo.

Suedmeyer, Louis, 525 High St., Buffalo, N. Y.
Susott, A. A., R. R. 1, Edwardsport, Ind.

Tepas, Bernard J., No. 3 Sylvester St., Rochester, N. Y.
Tessmer, H. (Em.), 7707 Weaver Ave., Maplewood, Mo.
Tester, P. Ph., 1478 Kirkwood Ave., Pasadena, Cal.
Thomas, H., St. Charles, Mo.
Thomas, Paul, R. R. 1, Elkhart Lake, Wis.
Thomas, Theo A., West Side, Iowa
Tietke, H., Supt. Orphans Home, Bensenville, Ill.
Tillmanns, G., Morrison, Mo.
Tillmanns, Theo., 6123 Patton St., New Orleans, La.
*Tischhauser, E., Box 32, Okeene, Okla.
Toelle, H. C., 2506 Benton St., St. Louis, Mo.
Totzke, H. E., 171 W. Boulevard, Marine City, Mich.
Tschudy, F., New Haven, Mo.
Twente, Th. H., Baitalpur, via Bhatapara, C. P., India

Uhldau, Theo. O. (Em.), c/o Sam. Oehler, R. R. 2^o, Box 415, Clayton Sta., St. Louis, Mo.
Uhlhorn, R., R. R. 5, Van Wert, Ohio
Uhrland, W. E., 297 Gregory St., Blue Island, Ill.
Umbeck, F. P., California, Mo.

Varwig, J. W., 2312 Bellevue Ave., Maplewood, Mo.
Vehe, Wm. (Em.), 118 E. Cherry St., Cherokee, Iowa
Viehe, Albert E., 72 Main St., Hamburg, N. Y.
Viehe, G., Jackson, Mo.
Vieth, H., 2013 St. Louis Ave., St. Louis, Mo.
Vieth, Paul H., 575 Whitney Ave., New Haven, Conn.
Vieweg, R., 161 Dewitt Ave., Elmira, N. Y.
Voegting, G., Lockhart, Tex.
Voeks, John C., Palatine, Ill.
Vogelmann, Carl G., R. R. 12, N. Tonawanda, N. Y.
Vogt, Emil, R. R. 2, Jansen, Neb.
Vollbrecht, W., 729 Campbell Ave., Hamilton, Ohio
Vollmer, Philip, Ph. D., D. D., 1701 Hunt Rd., St. Louis, Mo.
Von der Ohe, A., Mapleton, Iowa
Voss, H. E., 3388 W. 41 St., Cleveland, Ohio

Wagner, Emil, 11 5th Ave., Longmont, Colo.
Wagner, H., Bensenville, Ill.
Wahl, A. J. A., 510 Columbus Ave., Fostoria, Ohio
Walser, H., 2348 Tennessee Ave., St. Louis, Mo.
Walter, Fr. (Em.), 1338 Yale St., Santa Monica, Cal.
Walton, A., 180 Berteau Ave., Elmhurst, Ill.
Walz, H., Chamois, Mo.
Warber, F. W. C., Forreston, Ill.
Warslow, Aug. F., 1819 Payson Ave., Quincy, Ill.
Webbink, G. W., 111 W. Oliver St., Owosso, Mich.
Webbink, W. E. G., 417 W. La Salle Ave., South Bend, Ind.
Weber, F., 54 Place and Morgan St., Chicago, Ill.
Weber, M., R. R. 3, Beecher, Ill.
Weber, L. G., Box 342, Chillicothe, Ohio
Wehrli, Prof. A., 6700 Easton Ave., St. Louis, Mo.
Weichelt, H., 5101 Barry Ave., Chicago, Ill.
Weishaar, J. A., 202 E. 3rd St., Williamsport, Pa.
Weiss, C. E., R. R. 1, Medaryville, Ind.
Weitge, F. (Em.), Stotts City, Mo.
Weitge, F. W., R. R. 2, Box 15, Belvue, Kan.
Weitge, P. W., Holyrood, Kan.
Weitge, Wm. B., 12 S. Hickory St., Duquoin, Ill.
Wendt, Paul, Millstadt, Ill.
Werheim, Dr. Wm. F., 321 Woodbridge Ave., Buffalo, N. Y.
Werner, D. E., Ph. D., New Palestine, Ind.
Werner, Wm., Worland, Wyo.

Werning, F. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill.
Werth, W. A., 126 Dixon St., Stevens Point, Wis.
Westebeck, E. J., New Douglas, Ill.
Westermann, F., Neustadt, Ont., Can.
Wetzeler, Walter R., Lincoln, Iowa
Wetzeler, W. R., 630 Story St., Appleton, Wis.
Wichmann, O. G., Box 8, Highlands Station, Denver, Col.
Wiegmann, K. (Em.), 3922 Labadie Ave., St. Louis, Mo.
Wiesecke, H. M., 32 College St., Buffalo, N. Y.
Wigermann, Ph., 1521 Holman St., Covington, Ky.
Wilking, E. F., Slinger, Wis.
Winger, F. E., Sussex, Wis.
Winger, G. A., 1509 Marshall St., Manitowoc, Wis.
Winger, Paul E., 2332 Keef Ave., Milwaukee, Wis.
Wintermeyer, H. H., 301 E. 3rd St., Pana, Ill.
Witt, W. J., 4538 Livernois Ave., Detroit, Mich.
Wittbracht, C. H., Saline, Mich.
Wittlinger, J. (Em.), 2122 Russell St., Detroit, Mich.
Wittlinger, O., 1418 Branch Ave., Cleveland, O.
Wittlinger, Th., R. R. 1, Venedy, Ill.
Witzke, B., Lester Prairie, Minn.
Wobus, G. D. (Em.), 622 South Alvarado, Los Angeles, Cal.
Wobus, P. A., Manchester, Mo.
Wobus, Reinh., 216 S. St., Sidney, Ohio.
Wobus, Theo., 4810 Center St., Houston, Texas.
Wolf, H. (Em.), 1449 Ashland Ave., Des Plaines, Ill.
Wolff, C., 908 Pennsylvania Ave., Ft. Worth, Tex.
Woth, Ad., 300 12th St., Greeley, Colo.
Wuebben, Paul G., R. R. 5, Griswold, Iowa
Wuebben, W. P., Route 3, Donnellson, Iowa
Wulfmann, J., 1013 7th St., Port Huron, Mich.
Wullsleger, G., Box 16, R. R. 1, Judson, N. Dak.
Wullsleger, E., Taylor, N. Dak.

Zeh, F. W., Elkhart Lake, Wis.
Zeller, Paul E., 259 Mercer St., Trenton, N. J.
Zeyher, K., Lake Elmo, Minn.
Ziegler, Julius, R. F. D. 6, Box 473, Houston, Tex.
Zielinski, R., Plato, Minn.
Zimmermann, Arno A., 626 Ann Eliza St., Pekin Ill.
Zimmermann, R. P., R. R. 2, St. Charles, Mo.
Zink, Albin R., 69 Hobart St., Buffalo, N. Y.
Zucher, G., c/o Theo. Weese, Herrnhut, Sa., Germany
Zumstein, H., 1018 Elisabeth St., La Fayette, Ind.
Zutz, M. F., 717 Epworth Ave., Winton Place, Cincinnati, Ohio
Zwilling, O. H., Hudson, Kan.
Zwilling, Paul R., 1920 West Jefferson St., Louisville, Ky.

Total number of pastors.....1179

Lay Missionaries

Bechtold, Anna D., San Pedro Sula, Honduras, C. A.
Diefenthaler, Wilh. K., Oconee, Ill.
Enslin-Siger, Mrs. Helen, Baitalpur, via Bhatapara, C. P., India
Goepfarth, Elise, San Pedro Sula, Honduras, C. A.
Kettler, Elise, Raipur, C. P., India
Kies, Lydia A., Raipur, C. P., India
*Konrad, Mr. & Mrs. P. Hubert, c/o Rev. F. A. Goetsch, Bisrampur, Raipur Distr., C. P., India
*Melick, Mrs. Edith B., San Pedro Sula, Honduras, C. A.
Riechers, Dorothea S., Mahasamudra, C. P., India
Riecke, Gertrude E., San Pedro Sula, Honduras, C. A.
Wobus, Adele, St. Charles, Mo.

Total.....12

Teachers' Register

Those without a * are members of the Synod.

Beckmeyer, Edw., Washington, Mo.	Michel, J. A., 2221 Cortez St., Chicago, Ill.
Berg, Ed., 210 W. 9th St., Michigan City, Indiana.	Mohr, Chr., 807 N. Liberty St., Independence, Mo.
Braun, C., 4407 Harris Ave., St. Louis, Mo.	Moritz, W. F., 4024 Greer Ave., St. Louis, Mo.
*Brink, Leonhard, Hoyleton, Ill.	Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.
Buchmueller, S., 3842a Sullivan Ave., St. Louis, Mo.	Racherbaeumer, Louis, Hoyleton, Ill.
Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.	Saege, L., St. Charles, Mo.
Düe, Edw. H., 1816 S. 9th St., St. Louis, Mo.	Schlundt, D., 1943 W. 21st Pl., Chicago, Ill.
Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.	Schoppe, A., Orphans Home, R. R. 14, St. Louis, Mo.
Gubler, O., 5206 Justine St., Chicago, Ill.	Schuessler, H., 728 Adams St., Evansville, Ind.
Helmkamp, F. W., Supt. Orphans' Home, R. R. 14, St. Louis, Mo.	Seybold, P. C., Davis, Ill.
*Hotz, F. T., Supt. Ev. Orphans' Home, Hoyleton, Ill.	Waldecker, Miss Anna, Hoyleton, Ill.
*Klocke, J. F., 4600 Livernois Ave., Detroit, Mich.	Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
Kloppe, Fr., R. R. 1, Karner City, Tex.	Warma, H., Quincy, Ill.
Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas.	Wiegmann, G., 5215 Justine St., Chicago,
Total	28

Widows of Evangelical Pastors

Agricola, O., 7340 Vermont St., St. Louis, Mo.	Brenner, Lina, 37 Perrine St., Dayton, O.
Albert, B., Otis Orchard, Washington.	Brändli, L., Blue Springs, Mo.
Alpermann, A., 209 Emmett St., Ypsilanti, Mich.	Brodmann, M., 1106 Lafayette St., Beardstown, Ill.
Allrich, A., 509 Benton Ave., St. Charles, Mo.	Brodt, K., 115 Willow Rd., Elmhurst, Ill.
Angelberger, L., 2242 W. 95th St., Cleveland, O.	Brucker, Marie, 1105 Lafayette St., Scranton, Pa.
Apitz, O., 2715 Hugo Ave., Baltimore, Md.	Buettner, L., 1217 Baltimore Ave., Detroit, Mich.
Bachmann, B., 4538 Livernois Ave., Detroit, Mich.	Buschmann, M., R. R. 6, Edwardsville, Ill.
Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.	Christiansen, C., 2905 N. Troy St., Chicago, Ill.
Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.	Dahlhoff, E., 129 Chester Ave., Newark, N. J.
Barkau, Oline, R. R. 3, Waterloo, Ill.	Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.
Barkmann, M. H., 1204 N. Washington St., Junction City, Kan.	Deters, C., 403 S. 5th Ave., Ann Arbor, Mich.
Becker, Phil, 1029 19th St., Milwaukee, Wis.	Doernenburg, G., 120 Madison St., Kirkwood, Mo.
Bender, E., 116 Washington & Plymouth St., Lemars, Ia.	Duerr, M., R. R. 1, Rocky River, O.
Berens, Clara, Elmhurst, Ill.	Ehrhardt, Hermine, 434 Sample St., Millvale, Pa.
Berger, A., 743 S. Park Ave., Oshkosh, Wis.	Eisen, G., Manchester, Mich.
Berges, W., 2020 Sunny Side Ave., Burlington, Ia.	Eppens, C., 1445 W. 84th St., Cleveland, O.
Berner, Eliz., 36 Hawthorne Ave., Sta. H., Buffalo, N. Y.	Esser, L., 4730 Louisiana Ave., St. Louis, Mo.
Beversdorf, O., Shell Lake, Wis.	Eyrich, G. M., Lesueur, Minn.
Bierbaum, C., Cecil, Wis.	Feil, L., c. o. Rev. E. Pinckert, W. Chicago, Ill.
Bierbaum, A. J. H., Minier, Ill.	Feldmann, Caroline, 307 Oakley St., Evansville, Ind.
Bierbaum, E., Minier, Ill.	Fetzer, C., c. o. Rev. C. Fetzer, R. R. 1, Attica, N. Y.
Biermann, L., 2121 N. Kedvale, Chicago, Ill.	Fink, A., Pekin, Ill.
Blankenhahn, A., 1557 E. 93rd St., Cleveland, O.	Fischer, Irma, 104 Arlington Ave., Pittsburgh, Pa.
Blum, Dorothea, R. R. 3, Barrington, Ill.	Fleer, Emilie, 422 32nd St., Milwaukee, Wis.
Baehr, Emilie, 815 Rollin St., S. Pasadena, Cal.	Frank, J., Blue Springs, Mo.
Frick, H., 306 Grant St., Evansville, Ind.	

Frigge, S., 1036 E. Breckenridge St., Louisville, Ky.
Fritsch, L., 5469 Beacon Ave., St. Louis, Mo.
Gehrke, Amelia, 47 Florence Ave., Highland Park, Detroit, Mich.
Gerichten, Anna v., 306 Bird Ave., Buffalo, N. Y.
Goebel, E., 424 McDonough St., St. Charles, Mo.
Goffeney, M., 235 S. St. Peters St., South Bend, Ind.
Gubler, Julie, R. R. 5, Evansville, Ind.
Grunert, J., 1126 Pearl St., St. Joseph, Mich.
Haas, R., 717 Read St., Evansville, Ind.
Haas, W., 505 E. Harrison St., Tacoma, Wash.
Haas, M., Cincinnati Orphan Asylum, Wellington Pl., Mt. Auburn, Cincinnati, O.
Haass, C. W. F. 2051 Grand Blvd., Detroit, Mich.
Haack, H., 672 24th St., Milwaukee, Wis.
Habecker, M., 1812 Edmond St., St. Joseph, Mo.
Haefele, M., 1350 Lakewood Ave., Lakewood, O.
Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.
Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill.
Hehl, M., 3019 Caroline St., St. Louis, Mo.
Heldberg, L., Hudson, Kan.
Hess, G., 522 Spring St., Wabash, Ind.
Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O.
Holz, Emma, 225 Union St., Carlinville, Ill.
Holz, Ida, 2506 Cortland St., Chicago, Ill.
Huber, L., 37 Batavia Ave., Hamilton, Md.
Huebschmann, L., 209 E. Ohio St., Bloomington, Ill.
Hueser, B., 710 N. 3rd St., Oscaloosa, Ia.
Hugo, S., 731 Hohman St., Hammond, Ind.
Hummel, Maria, 2852 Graceland Ave., Indianapolis, Ind.
Husmann, E., 1369 Waltmann Ave., Los Angeles, Cal.
John, E., 1400 Packard, Ann Arbor, Mich.
Juergens, Meta, 727 Delta Ave., Cincinnati, O.
Kayser, D., Manchester, Mich.
Katerndahl, A. A., Idaho Falls, Idaho.
Kern, Phil, c. o. Rev. H. Huebschmann, 1629 Hoffmeister St., Cincinnati, O.
Kles, Heinrike, Bischofstrasse, Calw., Wuerttemberg, Germany.
Kircher, J. G., 828 George St., Chicago, Ill.
Kirschmann, W., 2213 Park Ave., Richmond, Va.
Klein, Elise, 7828 Lagoon Ave., Chicago, Ill.
Klein, M., R. R. 1, Brookfield, Wis.
Klemme, Ida, 1010 N. Main St., Springfield, Mo.
Klingeberger, Jamestown, Mo.
Knaus, M. L., Reedsburg, Wis.
Koelbing, L., Bucklin, Kan.
Koenig, H., 3819a Carter Ave., St. Louis, Mo.
Kohlmann, Ida, 8119 S. Peoria St., Chicago, Ill.
Koletschke, A., Box 81, Fort Erie, Ont.
Kottler, C., 37 Allison Ave., Emsworth, Pa.

Krafft, Hannah, 720 Louisa St., Burlington, Ia.
Krähenbühl, Dor., Blue Springs, Mo.
Krause, M., c. o. T. W. Krause, Dansville, N. Y.
Krueger, T. F., Petersburg, Ill.
Kunz, H., 280 5th Ave., Freeport, Ill.
Kuenzler, M., 211 E. Carroll St., Kenton, O.
Kurz, C., 901 N. 3rd St., Louisiana, Mo.
Lang, S., Stein a. Rhein, Switzerland.
Lapiens, M., Wietzischken S. Koepen, o/Pr., Germany.
Lehmann, E., Genoa, Ottawa Co., Ohio.
Lehmann, E., 674 High St., Columbus, O.
Linder A., Oak Harbor, O.
Linder, L., Box 410 Broadway Sta., Cleveland, Ohio.
Lohr, K., 1616 42nd St., Kensington, Brooklyn, N. Y.
Lohse, C. F., 9973 Throop St., Chicago, Ill.
Ludwig, M., 2067 Taylor Rd., Cleveland, Ohio.
Luedcke, F. A., Pawnee City, Neb.
Luternau, G. v., R. R. 3, Iowa Park, Tex.
Lüer, W., 1516 Fillmore Ave., Buffalo, N. Y.
Mahlberg, E., 416 S. Walnut St., Bucyrus, Ohio.
Martin, D., 1635 W. 14th St., Davenport, Ia.
Mauermann, C., 2401 Wentworth Ave., Chicago, Ill.
Maurer, M., Old Monroe, Mo.
Mehl, K., Jasper, Ind.
Meisenheimer, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.
Menk, E., R. R. 1, Waldorf, Charles Co., Md.
Merkle, P., 421 Mary St., Evansville, Ind.
Mernitz, S. F., 8848 Clarendon St., Detroit, Mich.
Meyer, Clara, 2005 Russell Ave., St. Louis, Mo.
Meusch, J., 222 E. Spring St., New Albany, Ind.
Michel, W., 1614 Rosewood Ave., Louisville, Ky.
Mueller, A., 7017 Berthold Ave., St. Louis, Mo.
Mueller, C., Blue Springs, Mo.
Mueller, S., 1701 S. Tremont St., Kewanee, Ill.
Nagel, Hulda, R. R. 1, Rush Hill, Mo.
Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.
Neuhaus, Matilda, 536 Arlington St., H. Heights, Houston, Tex.
Niebuhr, L., 2726 Lothrop, Detroit, Mich.
Nolting, Ch., 36 Walnut Ave., Freeport, Ill.
Nollau, Lydia, 3722 S. Grand Ave., St. Louis, Mo.
Otto, L., Columbia, Ill.
Pens, Dina Blue Springs, Mo.
Pfeiffer, M., 3620 Michigan Ave., St. Louis, Mo.
Piepenbrok, Anna L., R. R. 1, Box A, Schulenburg, Tex.
Press, J., 1910 Newhouse Ave., St. Louis, Mo.
Rasche, F., 812 N. Oak St., Burlington, Ia.
Reller, F. A., 1105 Busseron St., Vincennes, Ind.

Reusch, M., 4153 Peck St., St. Louis, Mo.
Richter, B., 900 S. Gaylord St., Denver,
Colo.
Riemer, J. F., 3925 N. 20th St., St.
Louis, Mo.
Ruegg, C., 925 N. Park, Fremont, Neb.
Schaller, A., 503 N. 6th St., Vincennes,
Ind.
Schaarschmidt, Ida, 423 McMillan Ave.,
Detroit, Mich.
Scheibl, Dorothy, 4057 Southport Ave.,
Chicago, Ill.
Scheidemann, L., 104½ W. Webster,
Marshalltown, Ia.
Schenk, L., 1639 Hoffner St., Cincinnati,
Ohio.
Scheuber, F., 1134 Oakdale Ave., Chicago,
Ill.
Schlessinger, F., 610 W., Madison, Ann Arbor,
Mich.
Schlueter, M., 1413 3rd St., Ft. Madison,
Iowa.
Schlundt, J., 109 W. Virginia St., Evansville, Ind.
Schlunk, B., 2204 Clay Ave., Waco, Tex.
Schmale, E. F., c. o. Rev. Th. Schmale,
506 Lockhart St., N. S. Pittsburgh,
Pa.
Schmidt, Adelheid, Howard City, Mich.
Schmidt, L., 125 9th St., Lincoln, Ill.
Schmidt, S., 1206 W. Main, Urbana, Ill.
Schmidt, Rosa, 596 15th Ave., Newark,
N. J.
Schnathorst, C., 154 17th St., Moline, Ill.
Schoettle, Ella, 311 Union St., Jackson,
Mich.
Schori, B., Fall Creek, Wis.
Schroek, M. C., 273 Washburn St., Lockport, N. Y.
Schuh, A., 819 Seventh St., Lewiston, Ida.
Schulz, F., Bland, Mo.
Schulz, W., 318 Junette St., Cincinnati, O.
Schuemperlin, M., R. R. 5, Wells, Minn.
Seeger, B., 2037 33rd Ave., S. Seattle,
Wash.
Speidel, P., 144 Norwalk Ave., Buffalo,
N. Y.
Stange, Martha, Neukölln, Kirchhofstr.
46-47, Germany.
Stanger, Louise, 334 S. 4th Ave., Ann Arbor,
Mich.
Stark, E., Palatine, Ill.
Stech, Emily, 4479 Clarence Ave., St.
Louis, Mo.
Steding, H., Matron Nurses Home, Walker
Hospital, Evansville, Ind.
Steinhardt, Chr., 1117 S. 14th St., Mani-
towoc, Wis.
Stoll, A., Raipur, C. P., India.
Strauss, A., 3216 Dakota St., St. Louis,
Mo.
Streit, Maria, Burgdorf, Canton Bern,
Switzerland.
Suessmuth, Amalie, 120 E. Pasadena St.,
Pomona, Cal.
Sulzer, N., 2644 Asylum Ave., Racine,
Wis.
Sturm, E., Homestead, Mont.
Toerne, A. von, Fort Atkinson, Wis.
Trefzer, L., 3596 Independence Rd.,
Cleveland, Ohio.
Uhlmann, Martha, Denver, Ia.
Veith, P., Casa Grande, Ariz.
Viehe, C. M., 1408 Upper 2nd St., Evans-
ville, Ind.
Voigt, A., Elmhurst, Ill.
Wagner, Anna, 507 N. 8th St., Water-
town, Wis.
Wagner, L., R. R. 2, Elkhart Lake, Wis.
Walter, W. A., 631 S. 1st St., Ann Arbor,
Mich.
Weltge, Margarete, Palatine, Ill.
Werth, B., 959 37th St., Milwaukee, Wis.
Weygold, Amelia, 1970 Deer Park, Louis-
ville, Ky.
Wiese, A., Mascoutah, Ill.
Winterick, A., 11920 Browning St., Cleve-
land, O.
Wobus, A., St. Charles, Mo.
Woelfle, Pauline, Monroe, Wis.
Wulffmann, H.
Wulffmann, K., 212 3rd St., Lawrenceburg,
Ind.
Ziemer, A., 2906 S. Compton Ave., St.
Louis, Mo.
Zimmermann, C., 423 N. 21st St., Louis-
ville, Ky.
Zimmermann, Marie, 8th and Highland,
Denver, Colo.
Zimmermann, Marie, 6021 Woodlawn
Ave., Chicago, Ill.
Zwilling, L., Clayton, Mo.

Total number of widows.....209

EVANGELICAL DEACONESES

Baltimore, Md., 336 S. 14th St.

Sister Lena Nos

Chicago, Ill., 5421 S. Morgan St.

Sister Minnie Volz

Cleveland, Ohio, 4237 Pearl Road

Sister Minnie Oldach

**Cincinnati, Ohio, Clifton Ave. and
Straight St.**

Sisters:

Greta Lüken
Anna Meyer
Rosa Hummel
Elise Moeschel
Flora Meckstroth
Anna Maurer
Lizzie Detmer
Magdalena Dorsch

**Detroit, Mich., 1015 East Jeffer-
son Ave.**

Sisters:

Clara Behnke
Emma Marzahn
Emma Martzke

**East St. Louis, Ill., 15th and
Illinois Ave.**

Sisters:

Ella Jaeger
Anna Lenger
Verlia Woltemath

**Evansville, Ind., Cor. Mary and
Iowa St.**

Sisters:

Lena Appel
Sophie Bartelt
Lena Braun

Faribault, Minn., 5th and Division St.

Sisters:

Amalie Klopsteg
Emma Kroehler
Johanna Marquardt
Emilie Mayer
Caroline Pepmeier
Eleonore Pielemeier
Marie Schwenk
Lydia Suter
Magdalene Suter

Lincoln, Ill., 7th and Walnut St.

Sisters:

Olga Borgmann
Rosa Gerhold
Adele Hosto (Parish Work-Chicago)
Emma Mayer
Louise Mernitz

Marshalltown, Iowa

Sisters:

Erna Schweer
Marie Woizeschke

Marthasville, Mo., Emmaus Asylum

Sisters:

Martha Schlottach
Emma Schultz

Milwaukee, Wis., 1815 Grand Ave.

Sister Irene Recht

**Rochester, N. Y., Cor. South and
Highland Ave.**

Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.

Sisters:

Frieda Bergstraesser
Pauline Bergstraesser
Charlotte Boekhaus
Irene Crusius
Hulda Echelmeier
Frieda Eckoff
Mary Feutz
Emma Fruechte
Bena Fuchs
Olinda Fuhr
Minnie Gadt
Magdalena Gerhold
Anna Goetze (Parish Work)
Bertha Grollmus
Sophie Hubeli
Katie Keck
Theresa Kettelhut
Elizabeth Kunze
Ella Loew
Mathilde Matthes
Hulda Nollau
Johanna Nollau
Marie Oehler
Anna Pohlmann
Martha Roglin
Beata Schiek
Lena Soehlig
Clara Stoenner
Edna Stoenner
Katherine Streib
Hulda Sturm
Anna Ullrich
Clara Weltge

**Good Samaritan Altenheim,
1217 N. Jefferson Ave., St. Louis, Mo.**

Sister Minnie Flottmann

Sister Alwina Scheid

On Furlough

Sister Martha Wolf, Niederplanitz, Sax-
ony.

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Sept. 1, 1923.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—C. W. Locher

b) Maryland

Annapolis—St. Martins—F. H. Graeper
Baltimore:
—Christ—Chas. F. Brandt
—St. John's Concordia—
—St. Johns—F. C. Rueggeberg
—St. Luke's—F. H. Klemme
—St. Matthews—David Bruning
—United Ev.—W. Batz
—Huber Memorial—P. L. Schmidt
—*Friedens—F. Giese
—Morrell Park—E. J. Paetzold
Cambridge—Immanuel—*A. O. Mann
East Newmarket—Salem—*A. O. Mann
Frostburg—Zion—K. Buff

c) New Jersey

Bayonne—*St. Pauls—F. G. W. Fuhrmann
Bayonne—Evangelical—C. Schauer
Garwood—St. Pauls—C. Schauer
Irvington—Emanuel—J. R. C. Haas
Newark:
—St. Stephens—E. Fuhrmann
—Bethlehem—E. W. Fuhrmann
—Zion—H. Manrodt
Trenton—St. Pauls—P. E. Zeller

d) New York

Albany—Ev. Protestant—H. Reller
Amsterdam—Zion—E. Lautenschlager
Berlin—Zion—O. Egli
Brooklyn—Bethlehem—W. Bourquin
Cohoes—*Trinity—R. W. Locher
East Poestenkill—Zion—O. Egli
Mount Vernon—St. Johns—W. Frenzen
New York:
—St. Pauls—J. P. Schwab
—Christ—M. Manrodt
Schenectady—Friedens—F. W. Pfitzer
Taboron—Zion—O. Egli
Troy—St. Pauls—R. W. Locher

e) Pennsylvania

Columbia—Salem—Alfred G. Dietze
Philadelphia—*Bethlehem—Geo. Kern
Scranton:
—Hyde Park—P. Briesemeister
—Peace—R. C. Ditter
—St. Pauls—F. Nickisch
Taylor—St. Pauls—F. W. Schaefer
Williamsport—Immanuel—J. A. Weishaar

f) Virginia

Richmond—St. Johns—O. Guthe

g) Institution

Baltimore—Immigrant Home—
Number of churches 43

2. COLORADO DISTRICT

Antlers—Immanuel—
Brighton—Emmaus—H. Kauerz
Denver:
—Friedens—L. C. Boeker
—St. Pauls—O. G. Wichmann
—Salem—G. A. Schmidt
Fort Collins—Immanuel—David F. Maul
Fort Morgan—Immanuel—
Tobias Schmunk
Grand Junction—St. Johns—
Greeley—St. Johns—Ad. Woth
La Junta—St. Pauls—
Lamar—Zion—
Laramie, Wyo.—St. Pauls—O. F. Geisler
Lingle, Wyo.—St. Pauls—W. K. Schulz
Longmont—Zion—E. Wagner
Loveland—Bethlehem—George Rath
Montrose—St. Johns—W. Schmidt
Ogden, Utah—St. Pauls—A. S. Persch
Paxton, Neb.—*Salem—F. F. Steinmark
Rock River, Wyo.—George Rath
Salt Lake City, Utah—*Trinity—
A. S. Persch
Sedgwick—Friedens—F. F. Steinmark
Wheatland, Wyo.—W. K. Schulz
Windsor—Zions—P. Jueling
Number of churches 23

3. INDIANA DISTRICT

a) Indiana

Armstrong—A. C. Roth
Aurora—*Evangelical Prot.—
Batesville—*St. Johns—E. Stroehlein
Boonville—St. Johns—Aug. Doellefeld
Bretzville—St. Johns—Theo. Mehl
Buckskin—St. Johns—L. Sternberg
Buffaloville—St. Johns—
Bufkin—St. Johns—F. Daries
Campbell Tp.—Zoar—Dan J. Bretz
Cannelton—St. Johns—Paul H. Maurer
Centerville—Zion—
Chandler—St. Johns—A. Doellefeld
Cumberland—St. Johns—F. Puhlmann
Cypress—Immanuel—Theo. Haas
Dubois—St. Peters—G. F. Kitterer
Duff—St. Pauls—Theo. Mehl
Elberfeld—Zion—
Near Elberfeld—Immanuel—
Evansville:
—Ev. Bethel—E. Kockritz
—*St. Johns—Wm. N. Dresel and
Wm. Krummel
—St. Lucas—H. Pister
—St. Matthews—K. M. Kindt
—St. Pauls—Th. Haas
—Zion—J. U. Schneider, Ph. D.
Near Ft. Branch—St. Pauls—A. D. Rahn
Fenton—Zion—C. Held
Ft. Branch—St. Lukes—

Freelandville—Bethel—A. A. Sussot
 Fulda—Trinity—*W. H. Pieper
 German Tp.—*St. Pauls—I. Neumann
 Heusler—*Salem—O. Keller
 Holland—Augustana—L. Birnstengel
 Near Holland—St. Pauls—M. F. Schulz
 Huntingburg—Salem—J. C. Klingeberger
 Indianapolis:
 —Friedens—C. A. Hildebrand
 —St. Johns—E. A. Piepenbrok
 —St. Pauls—J. Frohne
 —Zion—F. R. Daries
 Ingelfield—Salem—A. C. Roth
 Ingelheim—*St. James—O. Hille
 Jasper—Trinity—Theophil Mehl
 Johnson Tp.—Zion—J. Overbeck
 Kasson—*St. Johns—J. A. Reller
 Kasson—Zoar—J. A. Reller
 Kratzville—*St. Peters—A. C. Roth
 Lamar—Peters—*W. H. Pieper
 Lawrenceburg—Zion—F. D. Schueler
 Lippe—Zion—C. Krickhahn
 Loogootee—Evang.—G. F. Kitterer
 Lynnville—St. Matthews—A. G. Aldinger
 McCutchanville—*Bethlehem—D. J. Bretz
 Mount Vernon—Trinity—Sam Caldemeyer
 New Albany—St. Mark's—F. A. Meusch
 Newburg—Zion—C. F. Kesting
 New Palestine—Zion—
 E. D. Werner, Ph. D.
 Parkers Settlement—*St. Peters—
 O. Hille
 Pennstown—*St. Johns—
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—
 Shelbyville—*Ev. Prot.—J. C. Nestel
 Near Shelbyville—*Ev. Prot.—
 J. C. Nestel
 Stendal—*St. Pauls—M. F. Schulz
 Tell City—St. Johns—Ach. Meyer
 Terre Haute—St. Pauls—H. Peters
 Vincennes—St. Johns—J. Overbeck
 Warrenton—St. Stephens—C. G. Kettelhut
 Westphalia—Salem—Theo. Hoefer

b) Ohio

Hamilton—St. Pauls—W. Vollbrecht
Hamilton—Redeemer—A. Stueler
Middletown—St. Pauls—G. Krumm
Mt. Healthy—^{new} St. Pauls—F. A. Stoelting
Richmond—^{new} St. Pauls—Wm. Kohle.
Piqua—St. Pauls—P. Gehm
Reading—St. Johns—F. G. Brune
Sidney—St. Pauls—R. Wobus
Trenton—St. Johns—G. Krumm
Troy—St. Johns—C. Emigholz

c) Kentucky

Alexandria—St. Pauls
Bellevue—St. Johns
Covington—St. Pauls—Ph. Wiggermann
F.L. Thomas—Christ Evangelical—
Ralph Schmidt
Henderson—Zion—F. W. Pfister
Latonia—St. Marks—F. Scholl
Louisville:
—Bethlehem—H. Limper
—Christ—W. Krueger
—Immanuel—E. C. Sinning
—St. James—H. Kettelhut
—St. Johns—A. E. Klick
—St. Luke's—P. R. Zwilling
—St. Matthews—L. Hohmann
—St. Pauls—W. F. Mehl
—St. Peters—P. Hausmann
—Parkland—J. Doelefeld
—West Louisville—Evangl.—

M. Bartels
Newport—St. Pauls—A. J. Hotz
Cvensboro—Zion—D. Blasberg
Paducah—Unity—E. Klutey
St. Matthews—Bethel—W. A. Scheer

d) Alabama

Birmingham—St. Johns—A. S. Ebinger
Culman—Evangelical—W. H. Aufderhaar

e) Georgia

f) Illinois
Browns—Evangelical—Jos. Eitel
Carmi—St. Johns—W. J. Schaefer
Cowling—Ev. Friedens—Jos. Eitel

g) Florida

Jacksonville—Evang. Luth.—G. E. Schulz
Lowell—United Evang.—A Beutenmueller
Milford—Friedens—O. Nussmann
Redlands—O. Nussmann

LOMMA DIGITAL

IOWA DIST.

Ackley—St. Johns—E. Seybold
 Alden—Immanuel—J. Flottmann
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—J. G. Herrlinger
 Augusta—St. Johns—Chr. T. Rasche
 Aurelia—St. Johns—
 Bennett—Friedens—P. C. Keinath
 Benton Tp.—Zion—R. C. Lucke
 Brooks Tp.—St. Johns—
 Buckeye—Friedens—
 Burlington:
 —First Evang.—J. H. Buescher
 —St. Lucas—W. Marten
 —Zion—J. Erdmann
 Calumet—Zion—E. U. Hafermann

Clarence—St. Johns—C. Fauth
Clarksville—Immanuel—A. Satory
Council Bluffs—St. Johns—A. Kniker
Creston—*St. Johns—J. E. Birkner
Dayton Tp.—*St. Pauls—Ph. Hilligardt
Denver—St. Pauls—Ph. Blaufuss
Donnellson—*St. Pauls—Th. Stoerker
Douglas Tp.—St. Johns—K. Pfeiffer
Dumfries—*St. Pauls—E. J. Moritz
Dysart—Friedens—P. Kitterer
Elkader—Friedens—C. H. Franke
Farmington—*St. Johns—W. P. Wuebber
Flintriver Tp.—St. Johns—R. C. Lucke
Fort Madison—St. Johns
Franklin—St. Peters—W. P. Wuebber
Fredericksburg—Friedens—J. Krause
Fremont Tp.—St. Johns—A. Graber
Geneva—St. Peters—C. Jankowski
German City—St. Johns—
Gernan Tp.—St. Peters—W. F. Kicker
Gladbrook—Friedens—M. Hoeppner
Hamburg—Zion—J. Steger
Hampton—*St. Pauls—W. Buehler
Near Hampton—Immanuel—C. J. Barth
Hartley Trinity—Sam Albrecht
Horn—St. Johns—
Hubbard—Zion—
Keoku—St. Pauls—A. H. Bisping
Larchwood—Friedens—
Laurel—St. Johns—Alfred J. Nies
Ledyard—Friedens—
Lemars—St. Johns—Paul C. Kehle
LeRoy Tp.—St. Pauls—
Lincoln—Bethlehem—Walter R. Wetzeler
Lowden—Zion—P. V. Dyck
Lester—*Ev. Luth.—
Manly—*St. Pauls—R. A. Mensendiek
Mapleton—St. Peters—A. Von der Ohe
Marshalltown—Friedens—M. J. Dammann
Massena—*Friedens—
Mt. Vernon Tp.—St. Pauls—C. J. Raase
Muscatine—Ev. Prot.—F. Rodenbeck
New Albin—St. Peters—L. Denninghoff
Newell—St. Johns—
Nobie Tp.—St. Johns—P. Wuebber
Near Clarksville—Evangelical—E. Hardt
Primghar—St. Johns—E. U. Hafermann
Primrose—*Zion—W. P. Wuebber
Pomeroy—First Evang.—W. Schumann
Red Oak—*St. Pauls—J. Ernst Birkner
Remsen—*St. Pauls—A. H. Juergens
Schleswig—Friedens—W. G. Mauch
Shelby—Ev. Friedens—G. A. Hensel
Sigourney—St. Pauls—H. A. Crusius
Tripoli—St. Peters—E. Stech
Underwood—Immanuel—
Union City—St. Johns—K. Bizer
Valley—St. Pauls—C. W. J. Klein
Victoria Tp.—St. Peters—P. Wuebber
Vinton—Zion—P. Kitterer
Walnut—*Ev. Luth.—F. H. Doellefeld
Washington—St. Pauls—C. W. J. Klein
Waverly—Friedens—
West Burlington—St. Pauls—C. T. Rasche
Westside—St. Johns—Theo. A. Thomas.

b) Illinois

Moline—St. Pauls—E. A. Irion
Rock Island—Friedens—F. Rolf
Sutter—Bethlehem—P. C. Schnake
Tioga—Bethany—Wm. Schultz
Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—W. Bechtold
Winchester—*Zion—W. Bechtold

d) South Dakota

Garretson—Unity—
Number of churches 87

5. KANSAS DISTRICT

a) Kansas

Alida—St. Johns—*N. Stock
Alma—Friedens—F. J. Abele
Baldwin City—St. Johns—
Bluff City—St. Pauls—*A. Hoelscher
Colby—Evangelical St. Johns—
Ellinwood—Immanuel—H. Becker
Eudora—St. Pauls—Th. Hauck
Hardtner—St. Johns—*A. Hoelscher
Herkimer—Immanuel—U. B. Slupianek
Herndon—Immanuel—J. Endter
Highland—Trinity—Th. Franke
Holyrood—*St. Pauls—P. W. Weltge
Hudson—Friedens—A. Kalkbrenner
Hudson—Trinity—O. H. Zwilling
Inman—St. Peters—J. W. Dickmann
Junction City—Zion—R. Richter
Kansas City—Zion—A. A. Kitterer
Lawrence—St. Pauls—
Leavenworth—Salem—N. Rieker
Marysville—Evangelical—U. B. Slupianek
Midland—Evangelical—Wm. J. Cramm
Mission Creek—St. Johns—N. Schultz
Newton—Immanuel—Th. Franke
Nickerson—First German Ev.—
Wm. J. Cramm
Paola—Zion—
Powhattan—*Evang. Friedens—
W. K. Schultz

Sabetha—*Evangelical—

Seneca—Peace—W. Dickmann
Topeka—St. Pauls—
Vesper—Immanuel—O. E. Pinckert
Wells Creek—Immanuel—F. W. Weltge
Wichita—Salem—M. L. Kramer

b) Colorado

Idalia—St. Johns—G. Kreuzenstein

c) Nebraska

Liberty—Ev. Zion—N. Schultz

d) Oklahoma

El Reno—Redeemer—
Enid—Ev. Luth. Wartburg—
E. Bergstraesser
Garber—Ev. Luth. Immanuel—Th. Goebel
Guthrie—*St. Johns—H. Rieder
Kingfisher—Friedens—A. Dettmann
Loyal—Peace—*E. Tischhauser
Marshall—St. Pauls—H. Rieder
Minco—St. Pauls—
Norman—Salem—F. E. C. Haas
Okeene—St. Johns—*E. Tischhauser
Oklahoma City—Zion—F. E. C. Haas
Orlando—*Zion—H. Rieder
Perry—Grace—Th. Goebel
Tangi—Grace—*Fred. Engelmann

Number of churches 48

6. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
Adrian—Immanuel—Geo. Deckinger
Albion—Salem—F. G. Piepenbrok
Ann Arbor—*Bethlehem—G. A. Neumann

Amble—St. Peters—F. Peter	LaPorte—St. Pauls—G. G. Bratzel
Armada—Trinity—C. W. Roth	Madison Tp.—Zions—E. F. Lawrence
Bad Axe—St. Johns—J. Soell	Medaryville—St. Johns—C. Weiss
Bainbridge Tp.—St. Pauls—J. J. Bizer	Michigan City—St. Johns—P. Irion
Baroda—Zion—C. F. Howe	Mishawaka—St. Andrews—
Brutus—*Zion—F. W. Krueger	O. C. Laubengayer
Casco—St. James—E. Riemeyer	Plymouth—St. Johns—
Chelsea—*St. Pauls—P. Grabowski	San Pierre—St. Lucas—C. Weiss
Clyde Tp.—St. Pauls—J. Wulfmann	South Bend—St. Peters—
Detroit:	W. E. G. Webbink
—Bethany—A. Martin	South Bend—*Zion—W. Goffeney
—Bethel—R. Niebuhr and	Urbana—St. Peters—A. F. Schulz
	Wabash—St. Matthews—A. Haeussler
Theo. C. Braun	Wanatah—Salem—John Schable
—Christ—Theo. Jud	Whitepost Tp.—St. Johns—G. A. Firgau
—Immanuel—W. J. Witt	Woodland—St. Johns—E. F. Lawrence
—St. Johns—H. Horny	Number of churches..... 89
—St. Lucas—L. Kleber	
—St. Marks—A. Mallick	
—St. Matthews—Otto C. Haass	
—St. Pauls—W. Howe	
—St. Peters—C. A. Haneberg	
—Trinity—R. J. Beutler	
—Zion—W. F. A. Simon	
—Highland Park—Salem—	
Dexter—*St. Andrews—Jos. Krueger	
Farmington—Salem—J. Bollens	
Forestville—Unity—*A. G. Frohne	
Francisco—St. Johns—F. Boehm	
Fraser—Zion—E. Schmidt	
Freedom Tp.—*Bethel—F. Lueckhoff	
Freedom Tp.—*St. Johns—Gust. Ronte	
Galien—St. Peters—J. L. Kling	
Grand Haven—St. Pauls—W. Koch	
Grand Haven Tp.—St. Peters—W. Koch	
Grand Rapids—St. Johns—F. R. Schreiber	
Halfway—St. Peters—H. A. Dies	
Jackson—St. Johns—W. H. Alber	
Lansing—St. Pauls—G. Krause	
Lenox—St. James—C. W. Roth	
Macomb Tp.—Ev. St. Johns—F. A. Roese	
Manchester—*Immanuel—A. A. Schoen	
Marine City—St. Johns—H. E. Totzke	
Marlette—Zion—E. F. Abele	
Mt. Clemens—Zion—F. A. Roese	
Muskegon—St. Johns—Geo. Bohn	
New Buffalo—St. Johns—J. Hetzel	
Niles—St. Johns—P. Saffran	
Owosso—St. Johns—G. Webbink	
Petoskey—Immanuel—F. W. Krueger	
Pipestone—*Zion—J. J. Bizer	
Port Hope—Reformed—J. Soell	
Port Huron—St. Johns—J. Wulfmann	
Port Sanilac—Ev. Unity—*A. G. Frohne	
Royal Oak—Immanuel—W. Hetzel	
St. Joseph—St. Peters—F. W. Buehler	
St. Joseph—Zions—F. C. Schmidt	
Saginaw—Ev. St. Marks—A. Grabowski	
Saline Tp.—*St. James—O. Papsdorf	
Saline—*St. Pauls—C. Wittbracht	
Sharon Tp.—*St. Pauls—F. Boehm	
Taylor Center—St. Pauls—E. Brenion	
Threeroaks—St. Johns—J. L. Kling	
Warren—St. Pauls—E. Schmidt	
Wyandotte—St. Johns—A. Schmid	
b) Indiana	
Andrews—St. Pauls—Theo. Eisen	Hokah—Friedens—H. Heutzenroeder
Bippus—St. Johns—G. A. Kanzler	Kenyon—St. Matthews—W. Koring
Bourbon Tp.—St. Pauls—H. H. Senne	Lake Elmo—St. Lucas—K. Zeyher
Bremen—First Evangelical—H. H. Senne	Lester Prairie—Evang.—H. B. Witzke
Chesterton—*St. Johns—A. P. Hardt	Le Sueur—Zion—E. Arends
Elkhart—St. Johns—E. H. Spathelf	Lewiston—St. Pauls—J. Herrmann
Francesville—Salem—G. A. Firgau	Litchfield—St. Matthews—
Near Francesville—St. James—	Little Falls—St. Johns—W. K. Klein
	Long Prairie—Zion—
	Lynn Tp.—Trinity—C. A. Buck
	Medicine Lake—*Immanuel—W. Koelling
	Millville—Grace—
	Minneapolis:
	—Faith—W. A. Koch
	—Friedens—A. Koelling
	—St. Johns—T. J. Herrmann
	Minnesota Lake—*Friedens—O. Muecke
	Near Minnesota Lake—*St. Pauls—
	O. Rapp
New Rome—*Ev. Luth. St. John—	J. Bruse
New Ulm—Friedens—E. Sans	
Nicollet—*Friedens—E. Sans	
North Star—Evang.—	
Norwood—Evang.—E. Mueller	
Near Norwood—*Zion—E. Mueller	

Perham—Zion—*J. Mau
Plato—St. Pauls—R. Zielinski
Near Plato—Friedens—W. G. Rath
Pleasant Prairie—St. Pauls—J. Bunge
Rice—Christ—W. K. Klein
Rochester—Ev. Luth. Friedens—
Sanborn—Christ—
St. Charles—St. Johns—J. Herrmann
St. Cloud—Friedens—G. Mayer
St. James—Ev. Friedens—G. S. A. Eyrich
St. Paul—St. Pauls—Karl Koch
St. Paul—St. Johns—*V. Kissel
Stillwater—Ev. St. Peters—
Theilmann—*Ev. St. Pauls—
Town Minden—Christ—G. Mayer
Tyrone Tp.—Salem—O. G. A. Eyrich
Vivian Tp.—*Zoar—O. Rapp
Wadena—St. Pauls—H. C. Dallmann
Welcome—St. Pauls—*E. Hug
Wheeling—St. Johns—W. Koring

A. Muecke, D. D.

b) North Dakota

Hankinson—Immanuel—C. Oberdoerster
Hebron—German Ev. St. Johns—
Inkster—Evangelical—
Judson—Zions—E. Wullsleger
Near Judson—Bethel—G. Wullsleger
Lidgerwood—St. Johns—C. Oberdoerster
New Salem—Friedens—J. Fontana
Taylor—Immanuel—E. Wullsleger
Wahpeton—St. Peters—E. J. Becker

M. Strasburg

c) South Dakota

Elkton—Ev. Friedens—F. Perl
Hammer—St. Pauls—C. Oberdoerster
Sisseton—Trinity—C. Oberdoerster
Tulare—Ev. Luth. Salem—E. Herrmann
Turtle Creek—Ev. St. Johns—
E. Herrmann

d) Wisconsin

Ellsworth—St. Pauls—R. E. Schwarze
La Pointe—*St. Johns—
*Harry Brueckner

Mason—*Evangelical—Wm. Diehl
Oakgrove—St. Johns—E. Roth
Number of churches.....90

8. MISSOURI DISTRICT

a) Missouri

Affton—Eden—Chas. Meyer
Augusta—Ebenezer—K. M. Jeschke
Bay—St. Pauls—J. M. Hertel
Bay—Zion—C. W. Meinecke, D. D.
Bellefontaine—St. Johns—E. Agricola
Bem—St. Johns—
Berger—St. Johns—T. Amacker
Big Berger—Bethany—G. Schultz
Bigspring—St. James—*M. Schroedel
Bland—Zion—
Billings—St. Peters—E. Pfundt
Cape Girardeau—Christ—R. Lehmann
Near Cape Girardeau—Salem—
R. Lehmann

Cappeln—St. Johns—F. Bechtold
Casco—St. Johns—J. H. Stroetker
Catawissa—*Union—F. P. Jens
Cedarhill—*St. Martins—G. H. Sieveking
Chamois—St. Johns—H. Walz
Near Chamois—St. Peters—H. Walz
Clayton—Samuel—*W. Weidhaas

Cooper Hill—St. Pauls—
Cottleville—St. Johns—Ed. Brink
Desoto—Friedens—A. Bockstruck
Near Des Peres—Zion—F. Baur
Defiance—*St. Pauls—K. M. Jeschke
Dexter—Zion—
Dittmer—St. Martins—G. H. Sieveking
Drake—St. James—G. Dittel
Femme Osage—Ev.—Geo. Orlowsky
Ferguson—Immanuel—W. F. Herrmann
Fredericksburg—St. Peters—J. Reichardt
Near Freistatt—Zion—F. Jerger
Fulton—Evangelical—H. C. Koch
Gerald—St. Pauls—Harry Hein
Near Gerald—Ebenezer—Chr. Bendigkeit
Gohfeld—Ev.—F. Grabau
Gumbo—St. Thomas—T. F. Schumacher
Hamburg—Friedens—Ed. Brink
Hermann—St. Pauls—R. Kasemann
High Hill—St. Johns—
Highridge—St. Martins—Geo. J. Low
Holstein—Immanuel—F. Egger
Indian Camp—*St. Johns—A. Katterjohn
Jackson—Immanuel—T. Lehmann
Near Jackson—St. Johns—
K. Benkendoerfer

Jeffriesburg—*Jordan—F. Deuschle
Near Kimmswick—St. Lucas—
G. Schmeisser

Knorp—Ebenezer—A. Bockstruck
Labadie—*Pilgrim—J. N. Schuch
Lippstadt—Evangelical—
O. A. Muenstermann

Lixburg—Bethany—
Manchester—St. Johns—Paul Wobus
Marthasville—*Evang.—L. Kurz
Mehlville—*St. Johns—J. W. Gaebe
Morrison—St. James—G. Tillmanns
Moscow Mills—Friedens—
Mt. Hope—*St. Johns—
New Haven—St. Peters—F. Tschudy
New Melle—Ev. Friedens—
Normandy—St. Peters—J. Biegeleisen
Oakville—St. Pauls—R. Lorenz
Old Monroe—St. Pauls—K. G. Kissling
Owensville—St. Peters—A. Alberswerth
Pacific—Friedens—Fr. Baur
Pinckney—St. Johns—F. Grabau
Pitts—*Harmony—
Progress—Immanuel—*O. Haffner, lic.
Rhineland—St. Marks—*M. Schroedel
Rush Hill—Friedens—*O. Haffner, lic.
Ryors—Evangelical—J. Fismer
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—
R. Zimmermann

St. Louis:

—St. Andrews—H. Brethauer
—Bethany—F. Krafft
—Bethesda—H. Schirnecker
—Bethel—J. P. Meyer
—Bethlehem—K. W. Nottrott
—Christ—J. Varwig
—Ebenezer—H. F. C. Haas
—Eden—Immanuel—K. Schneider
—Emmaus—K. Pleger
—Evangelical—E. Bleibtreu
—Friedens—Paul Press
—*Holy Ghost—Theo. Mueller
—St. James—Th. Braun
—Jesus—W. F. Simon, Ph. D.
—St. Johns—T. Haefele
—St. Lucas—H. Walser
—St. Marcus—E. Leibner
—St. Matthews—H. Drees
—Nazareth—Geo. M. Poth

St. Louis:

—St. Pauls—Paul Stoerker
—St. Peters—W. Hackmann
—Redeemer—Helmut Friz
—Salem—P. Langhorst
—St. Stephens—O. Kienker
—Salvator—C. Fritsch
—Trinity—H. F. Bahnsen
—Zion—H. Toeple

Sappington—St. Lucas—S. Kruse
Schluersburg—Bethany—H. Hoepfner
Spring Bluff—*Johannes—F. Deuschel
Springfield—St. Johns—A. Limper
Steinhagen—St. Pauls—
O. A. Muenstermann
St. Clair—St. Johns—F. E. J. Schenk
Stolpe—St. Johns—W. Asmuss
Stonyhill—St. James—A. Kuhn
Stratmann—St. Pauls—E. L. Mueller
Swiss—St. Johns—R. Schmiechen
Tilsit—St. James—G. Viehe
Troy—Zion—
Union—Zion—F. E. J. Schenk
Near Union—St. Johns—O. Luthe
Verona—St. Johns—E. Pfundt
Warrenton—Friedens—
O. A. Muenstermann
Washington—St. Peters—J. N. Schuch
Webster Groves—Evangelical—
A. C. Ernst
Weldon Spring—Immanuel—Ed. Brink
Wild Horse—Bethany—T. Schumacher
Woollam—St. Johns—
Wright City—Friedens—A. Katterjohn

b) Arkansas

Collegeville—St. Johns—W. Esser
Judsonia—*St. Peters—
Lafe—Friedens—
Little Rock—St. Pauls—W. Esser

Institutions

St. Louis:
—Caroline Mission—Aug. E. Binder
—Eden Seminary—
 Pres. S. D. Press, D. D.
—Deaconess Home—F. P. Jens
—Good Samaritan Home for the
 Aged—K. Kissling
—Orphans' Home—F. Mayer, Ph. D.
St. Charles—Emmaus—J. W. Frankenfeld
Marthasville—Emmaus—C. F. Sturm
Number of churches.....132

9. NEBRASKA DISTRICT

Ashton—St. Matthews—T. R. Marshall
Aurora—Evangelical—A. F. Abele
Bayard—Zions—J. Erbes
Beaver Creek—St. Marks—P. Ott
Garland—Evang.—A. F. Abele
Gladstone—Zions—W. Schaefer
Goehner—Evang. Friedens—L. Marx
Harvard—Evangelical—P. Ott
Jansen—St. Pauls—E. Vogt
Lincoln—St. Pauls—A. Matzner
Lincoln—St. Johns—*A. W. Saremba
Loup City—Evangelical—T. R. Marshall
Maple Grove—St. Pauls—J. Meiller
McMilliams—St. Johns—C. Eller
Mitchell—St. Pauls—C. Brunn
Nebraska City—*Bethel—T. Berlekamp
Omaha—St. Johns—W. Kochheim
Osage—St. Pauls—J. Abele
Plattsmouth—St. Pauls—H. Kottich
Plymouth—Friedens—G. Bode

Rulo—Zions—H. W. Baily
Scotts Bluff—Zion—A. Funning
Seward—Friedens—A. F. Abele
Steinauer—Salem—H. Krueger
Syracuse—St. Johns—C. Gabler
Talmage—Zion—Theo. Gabler
Tilden—Friedens—G. Duensing
Wahoo—*St. Peters Evang. Luth.—
A. Matzner
Near Wayne—Theophilus—W. Fischer
Near Wayne—Salem—W. Fischer
West Blue—Friedens—H. G. Krueger
West Point—St. Johns—E. Aleck
Western—St. Johns—F. W. Fischer
Number of churches.....33

10. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—C. Sprenger
Auburn—St. Lucas—Dr. R. Stave
Bennington—Salem—C. E. Fetzer
Boston—St. Pauls—Jacob Schoettle
Buffalo:
—St. Andrews—E. W. Menzel
—Bethany—C. Loos
—Bethlehem—A. Goetz
—Calvary—J. L. Kulbartz
—Christ—A. Zink
—Friedens—R. Jungfer
—Immanuel—P. Frankenfeld
—Pilgrim—G. Siegenthaler
—Salem—H. J. Hahn
—South Side Evang.—H. Noehren
—St. James—L. Suedmeyer
—St. Johns—J. S. Huebschmann
—St. Lukes—*W. M. Jeschke
—St. Marks—H. M. Wiesecke
—St. Matthews—J. A. Keller
—St. Pauls—C. G. Haas
—St. Peters—Th. Bode
—St. Stephens—W. H. Schild
—Trinity—H. A. Kraemer
Cattaraugus—*St. Johns—C. Bachmann
Corning—Immanuel—R. Vieweg
Dunkirk—*Ev. Luth. St. Johns—
 Carl G. Haass
Eden Center—First Ev.—A. E. Viehe
Elmira—First Evangelical—R. Vieweg
East Hamburg—Immanuel—E. Gottlieb
Gowanda—Ev. Luth. Trinity—J. O. Keller
Hamburg—St. James—A. E. Viehe
Hornell—Ev. Luth. St. Pauls—
 F. W. A. Eiermann, Ph. D.
Lockport—St. Peters—J. Schauer
Millersport—*St. Stephens—
 C. G. Vogelmann
North Tonawanda—St. Peters—
 *Dr. Theo. Mueller, llc.
North Tonawanda—*Friedens—
 E. A. Schulz
Orangeville—Immanuel—C. Sprenger
Perkinsville—St. Peters—Paul Frohne
Rochester:
—Christ—Bernard J. Tepas
—Salem—F. Frankenfeld,
 H. H. Lohans, Min. Rel. Ed.
—Trinity—J. Otto Reiller
—St. Pauls—H. E. Koenig
Rome—Trinity—*Paul Gabler
Shawnee—St. Pauls—E. A. Schulz
Sheldon—St. Johns—C. E. Fetzer
Syracuse—Friedens—W. Bauer
Tonawanda—*St. Peters—A. Hils
Tonawanda—Salem—A. Hils
Townline—St. Pauls—C. F. Dies

Wayland—St. Pauls—Paul Frohne	
Wendelville—*St. Pauls—	C. G. Vogelmann
Westfield—St. Peters—C. F. Fleck	
West Seneca—St. Peters—E. Gottlieb	
b) Pennsylvania	
Erie:	
—Christ—L. C. Miller	
—St. Lukes—H. M. Strub	
—St. Pauls—F. D. Oberkircher	
Fairview—St. James—L. C. Miller	
Meadville—Zion—Ph. Kraus, D. D.	
c) Ontario, Canada	
Neustadt—St. Pauls—F. Westermann	
Stevensville—St. Johns—	J. S. Huebschmann
Number of churches.....	59
11. NORTH ILLINOIS DISTRICT	
a) Illinois	
Adaline—Zion—F. W. C. Warber	
Addison—Immanuel—J. Maierle	
Addison Tp.—St. Johns—G. Plassmann	
Arlington Heights—St. Johns—	J. A. Ellerbrake
Aurora—St. Johns—C. F. Baumann	
Barrington—St. Pauls—C. Kleemann	
Bartlett—Immanuel—W. Rathmann	
Beecher—St. Lucas—G. Horst	
Bellewood—Friedens—H. Hildebrandt	
Belvidere—St. Johns—D. C. Jensen	
Bensenville—Friedens—H. Wagner	
Bloomingdale—St. Pauls—	E. H. Plassmann
Bloomington—Friedens—H. H. Bierbaum	
Blue Island—St. Paul—W. Uhrlandt	
Brandenburg—Friedens—P. Repke	
Broadlands—St. Johns—M. Holz	
Carpenterville—Zion—K. R. Kielhorn	
Champaign—St. Peters—H. F. Mueller	
Chicago:	
—St. Andrews—H. H. Moeller	
—Bethania—H. W. Dinkmeyer	
—Bethel—J. Goebel	
—Bethlehem—A. W. Frichte	
—City Mission—Geo. Lienhardt	
—Christ—E. Rathmann	
—Eden—G. A. Niedergesaess	
—Epiphany—M. C. Hoefer	
—First Engl. Ev.—L. W. Goebel	
—Friedens—H. Brodt	
—Gethsemane—F. H. Krohne	
—Grace—Robt. C. Stanger	
—Gloeckner Memorial—R. Fiedler	
—Calvary—R. Fiedler	
—Immanuel—G. Hildebrand	
—Nazareth—A. Glade	
—Nicolai—G. Pahl	
—Oak Park Ev.—Z. Egartner	
—Ravenswood Ev.—A. E. Meyer	
—St. Johns—B. H. Leesmann	
—St. Lucas—Theo. Papsdorf	
—St. Matthews—H. Kroenke	
—St. Pauls—R. A. John and J. Pister	
—St. Pauls—(Rose Hill)—	J. A. C. Buescher
—St. Peters—H. E. Lambrecht	
—St. Peters—(South Chicago)—	H. Jacoby
—St. Philipp—Aug. Fleer	
—Salem—Jos. George	
—St. Stephens—B. C. Ott	
Tabor—F. W. Schroeder	
Timothy Mission—Theo. Falk	
Trinity—Jul. Kircher	
Zion—C. A. Koenig	
Zion—(Auburn Park)—	
Alfred Menzel	
Zion—(Washington Heights)—	M. Lienk
Chicago Heights—St. Johns—R. Mernitz	
Crystal Lake—St. Pauls—M. Stommel	
Danvers—Friedens—H. H. Bierbaum	
Danville—St. Johns—A. N. Mayer	
Davis—St. Pauls—W. G. Riemann	
Deerfield—*St. Pauls—J. H. Holdgraf	
Desplaines—Christ—Geo. W. Goebel	
Dolton—Immanuel—J. H. Dorjahn	
Downers Grove—St. Pauls—W. Grotfeld	
Eleroy—Salem—E. E. Bizer	
Elgin—St. Pauls—Th. F. Bierbaum	
Elmhurst—St. Peters—	K. M. Chwadowsky
Evanston—St. Johns—A. J. Munstermann	
Frankfort Station—St. Peters—	Gust. Lambrecht
Freeport—St. Johns—C. Hoffmann	
Galena—Ev. Luth. St. Johns—	
Genesee—St. Peters—A. Langendorf	
Geona—Friedens—J. Hoffmeister	
Gilman—Zion—J. Paul Goebel	
Glen Ellyn—St. James—Theo. Holtorf	
Grant Park—St. Peters—Ed. F. Mayer	
Greengarden—St. Johns—G. Lambrecht	
Greengarden—St. Peters—W. Blasberg	
Greenview—*German Ev.—Benj. Freese	
Hanover—Immanuel—Wm. Meyer	
Harmony—St. Johns—C. C. Joern	
Harvey—Friedens—J. Goebel	
Highland Park—St. Johns—F. Holke	
Hinckley—St. Pauls—A. F. Schemmer	
Hinsdale—Evang.—Wm. Moenckhaus	
Hinsdale—St. Johns—A. Dreusicke	
Hollowayville—*German Evangelical—	P. Brueckner
Homewood—St. Pauls—J. Silbermann	
Huntley—*Evang.—M. Stommel	
Kankakee—St. Johns—H. Meier	
Kewanee—*St. Peters—G. D. Fleer	
Lake Zurich—St. Peters—P. Schoppe	
Lamoille—*St. Pauls—	
LaSalle—Ev. Prot.—F. C. Krueger	
Lincoln—St. Johns—G. S. Gerhold	
Longgrove—Evangelical—Carl A. Stadler	
Loran—Ebenezer—M. C. Schroedel	
Lyons—St. Johns—F. Grosse	
Manhattan—St. Pauls—R. Hosto	
Manheim—St. Pauls—F. Bosold	
Matteson—Zion—G. H. Stanger	
Melrose Park—St. Johns—Wm. C. Krause	
Minier—St. Johns—Arno Franke	
Minonk—St. Pauls—P. Buchmueller	
Mokena—St. Johns—W. Kreis	
Monee—St. Pauls—A. B. Gaebel	
Naperville—St. Johns—K. Freytag	
Niles Center—*St. Peters—J. J. Mayer	
Northbrook—(Shermerville)—St. Peters—	
North Grove—Zion—F. W. C. Warber	
Palatine—St. Pauls—J. C. Voeks	
Papineau—Immanuel—Geo. Sonneborn	
Pekin—St. Pauls—A. A. Zimmermann	
Peotone—Immanuel—E. H. Eilers	
Peotone Tp.—St. Johns—H. Arlt	
Petersburg—*St. Pauls—F. Schnathorst	
Plano—St. Johns—C. F. Baumann	
Plumgrove—St. Johns—F. Ernst	
Richton—St. Pauls—G. H. Stanger	
Sandwich—Trinity—A. F. Schemmer	
Schiller Park—*Un. Ev.—F. Bosold	

Sidney—St. Pauls—M. Holz
Thornton—Friedens—R. Mernitz
Union—St. Johns—C. C. Joern
Wallingford—St. Peters—H. Arlt
Washington Tp.—St. Johns—M. Weber
West Chicago—Michael—E. Pinckert
Wheaton—*Evangelical—Theo. Holtorf

b) Indiana

Crownpoint—St. Johns—Ewald Stommel
Dyer—Zion—E. Bloesch
Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—Pres. H. J. Schiek
Orphans' Home and Home for the Aged,
Bensenville—H. Tietke
Deaconess Home, Lincoln—S. Gerhold
Deaconess Home, Chicago—F. Weber
Number of churches 132

12. OHIO DISTRICT

Akron—Bethel—
Amherst—St. Peters—E. J. Soell
Baltic—Zion—T. F. Braun
Bucks Tp.—St. Pauls—T. F. Braun
Bucks Tp.—St. Peters—T. F. Braun
Bolivar—St. Johns—Paul C. Kaefer
Chattanooga—St. Pauls—S. Egger
Chester Tp.—*St. Johns—G. Nussmann
Chili—*St. Johns—T. F. Braun
Chillicothe—St. Johns—K. A. Roth
Chillicothe—Salem—L. G. Weber
Cleveland:
—Bethany—H. E. Voss
—Ebenezer—G. C. Maul
—Friedens—Adolph Egli
—Christ—H. Kamphausen, D. D.
—Immanuel—Th. P. Frohne
—*St. Johns—E. N. Krafft
—St. Lukes—
—St. Matthews—Armin Egli
—St. Pauls—W. F. Baumann
—*Schifflein Christi—J. C. Hansen
—Trinity Ev.—A. Kitterer
—*West Side Ev.—C. W. Bernhardi
—Zion—O. Wittlinger
Columbus—St. Johns—T. Lehmann
Columbus—St. Pauls—A. H. Knipping
Convoy—St. Johns—R. Uhlhorn
Coshocton—Evang.—P. Saleste
Crookedrun—Salem—Theo. Schlundt
Dover—St. Johns Ev.—Theo. Schlundt
Dover Tp.—St. Pauls—Paul C. Kaefer
Elliston—Trinity—H. J. Schoettle
Elmore—St. Johns—H. S. von Ragué
Elyria—St. Pauls—Paul Bourquin
Genoa—St. Johns—P. O. David
Goshen Tp.—*Goshen Ev.—
E. G. Kuenzler
Halifax—Zion—Theo. F. Braun
Independence—*St. Peters—O. Wittlinger
Kenton—St. Johns—E. G. Kuenzler
Kettlersville—*Immanuel—A. Dietze
Lorain—St. Johns—Theo. Merten
Loudon Tp.—St. Johns—A. J. Wahl
Loudonville—Trinity—
P. W. Meisenheimer
Mansfield—St. Johns—G. A. Kienle
Marion—Salem—A. J. Koch
Massillon—St. Johns—J. E. Digel
Millersburg—St. Johns—Ernst Irion
Millbury—*St. Peters—
*Wm. J. Kuhlmann
Minersville—*St. Pauls—G. Nussmann

Monroeville—*United Christian—
C. J. Keppel
Navarre—*St. Pauls—J. E. Digel
Newark—St. Johns—L. H. Lammers
New Bremen—St. Peters—
New Bremen—*St. Pauls—J. C. Melchert
Oak Harbor—St. Pauls—H. C. Klutey
Oxford Tp.—St. Johns—C. J. Keppel
Parma—St. Pauls—F. H. Mittendorf
Pomeroy—Peace—G. Nussmann
Portsmouth—First Evangelical—
S. Lindenmeyer
Port Washington—St. Pauls—
*H. C. Ahrens
Sandusky—Immanuel—W. J. Cramer
Sandusky—St. Stephens—H. E. Pfeiffer
South Amherst—St. Johns—E. J. Soell
Springfield—*St. Johns—P. Pfeiffer
Strasburg—St. Johns—R. J. Loew
Tiffin—St. Johns—O. P. Schroerluk
Toledo—St. Pauls—Julius Braun
Valley City—Immanuel—A. T. Hosto
Van Wert—St. Peters—L. Schmidt
Wapakoneta—St. Pauls—C. E. Schmidt
Washington Tp.—St. Peters—
G. A. Kienle
Waverly—Evangelical—K. A. Roth
Westpark—Immanuel—H. Juergens
Winesburg—*Zion—
Wooster—Christ—H. N. Doerres
Wren—St. Pauls—R. Uhlhorn
Zanesville—*Pilgrim—W. R. Grunewald
Zoar—*Evangelical—Paul C. Kaefer
Number of churches 78

13. PACIFIC DISTRICT

a) California

Backersfield Mission—
Dixon—*Ev. Lutheran—J. Lebart
Earlimart—Ev. Zion—E. H. Jagdstein
Fresno—Immanuel—J. Roth
Los Angeles:
—Immanuel—O. Satzinger
—St. Pauls—J. Nuesch
—Zion—J. Dippel
—English Mission—A. Bahnsen
Oakland—St. Marks—E. Baltzer
Pasadena—St. Johns Ev.—E. G. Albert
Petaluma—Grace—Geo. Gekkeler
Pomona—St. Johns—J. G. Mangold
Sacramento—Friedens—J. Lebart
San Bruno—St. Johns—A. J. Engelbrecht
San Francisco:
—St. Johns—F. Schlinkmann
—St. Lucas—A. Meyer
—St. Pauls—K. C. Struckmeier
San Rafael—St. Matthews—
Woodland—St. Johns—C. Saenger

b) Arizona

Casa Grande—Ev.—A. H. Sabbert
Number of churches 20

14. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—W. Dallmann
Clarington—Immanuel—*Carl Scherzer
Elk Tp.—Zion—Hy. Reifsneider
Hannibal—Zion—Student O. Brummer
Lewisville—St. Peters—W. Dallmann
Liberty Tp.—St. Johns—
Hy. Reifsneider

Lowell—St. Johns—O. W. Breuhaus	Near Edwardsville—St. Pauls—C. A. Mysch
Marietta—St. Pauls—C. H. Decker	Evansville—St. Johns—
Miltonsburg—St. Peters—Oswald Flohr	Farina—Friedens—Fr. Baltzer
Morton—Salem—Student O. Brummer	Near Farina—St. Johns—Fr. Baltzer
Muskingum Tp.—*First Evangelical—Otto W. Breuhaus	Fayetteville—*Ger. Prot.—Alfred Albrecht
Salem Tp.—*St. James— *Carl Scherzer	Fielden—Evangelical—*C. Kuhlmann
Steubenville—*Zion—Wm. J. Hausmann	Floraville—St. Pauls—M. Kleinau
Summit Tp.—St. Johns—Oswald Flohr	Fowler—St. Pauls—
Switzerland Tp.—St. Johns— *Henry Schuessler	Freeburg—St. Pauls—
Warner—First Evang.— Henry Reifschneider	Garret—Zion—A. F. Bock
Watertown—*St. Johns—O. W. Breuhaus	Grantfork—*Ger. Ev.—L. Malkemus, Iic.
Woodsfield—St. Pauls—J. Reinicke	Granite City—St. Peters—R. Kofer
b) Pennsylvania	
Dorseville—Trinity—C. T. Schaefer	Granite City—St. Johns—K. Dexheimer
Millvale—First Evang.—Clyde Koehler	Hamel—Immanuel—
New Sewickley Tp.—*St. Johns—Theo. Fischer	Harrisonville—*St. Peters—W. Jung, Jr.
Pittsburgh—*St. Peters—J. L. Ernst	Hecker—*Friedens—Fr. Braun
Pittsburgh—(Duquesne Heights)—* First Ev. Prot.—Henry Fox	Highland—*Prot.—C. E. Miché
N. S. Pittsburgh : —*St. Pauls—O. D. Hempelmann	Hookdale—St. Peters—G. Hohmann, Iic.
—*St. Peters—Th. R. Schmale	Hoyleton—Zion—D. Bierbaum
—*First Ev.—M. F. Bierbaum	Irvington—Friedens—Wm. Schlinkmann
—*First United Ev. Prot.— L. Moessner	Jamestown—St. Pauls—
Sharpsburg—St. Johns—W. A. Bomhard	Jerseyville—Friedens—C. Kuhlmann
Springgardenboro—St. Peters—P. Benthin	Johannsburg—*St. Johns—Th. Wittlinger
c) West Virginia	
New Martinsville—Immanuel— Student O. Brummer	Lake Creek—*St. Pauls—F. W. Budy
Wheeling—St. Pauls—A. C. Rasche	Lebanon—St. Pauls—R. Hohmann
Number of churches 31	Lenzburg—St. Peters—Th. C. M. Kugler
15. SOUTH ILLINOIS DISTRICT	
a) Illinois	
Addieville—*Zion—B. H. Heithaus	Maeystown—St. Johns—P. Schulz
Alhambra—Salem—G. Th. Haller	Marine—Evangelical—W. Kettelhut
Alton—Evangelical—O. W. Hegemeier	Marion—Zion—F. W. Budy
Arcola—St. Pauls—C. F. Kniker	Marissa—Friedens—J. A. Kreuzer
Beckemeier—*St. Pauls—J. A. Hoefer	Mascoutah—St. Johns—D. H. Moritz
Belleview—St. Pauls—O. F. Pessel	Mattoon—Zion—C. F. Kniker
Belleview—Christ—C. R. Hempel	Near Metropolis City—St. Johns—
Bible Grove—St. Pauls—	Near Metropolis City—Zion—E. D. Kiefel
Biddleborn—*Ev. Prot. Trinity—	Millstadt—Zion—Paul Wendt
Blackjack—*St. Johns—F. Eggen	Near Millstadt—Concordia—
Bluff—*St. Johns—C. Berger	W. Neumeister
Bluff Precinct—Salem—A. Seffzig	Moredock—*Ebenezer—W. Jung, Jr.
Breese—St. Johns—J. A. Hoefer	Moro—St. Johns—F. Muehlinghaus
Brighton—St. Johns—W. Ott	Murphysboro—St. Peters—Victor Frohne
Brownsburg—St. Johns—E. W. Pusch	Nashville—St. Pauls—Carl Kluge
Burksville—St. Peters—A. Seffzig	New Athens—St. Johns—K. Barkau
Carlinville—St. Pauls—W. Riemeier	New Baden—Zion—Theo. Baur
Carlyle—Immanuel—E. Beier	New Design—Zion—E. W. Fusch
Caseyville—Friedens—H. J. Bredehoeft	New Douglas—Salem—E. J. Westerbeck
Central City—Zion—Ph. Bassler	New Hanover—*Zoar—C. Berger
Centralla—St. Peters—Ph. Bassler	O'Fallon—Evangelical—F. J. Langhorst
Collinsville—St. Johns—H. J. Bredehoeft	Ohlman—St. Pauls—K. Fribe
Columbia—St. Pauls—	Okawville—St. Peters—H. Baumgaertel
Cordes—St. Johns—	Near Okawville—St. Pauls—
Darmstadt—*Holy Ghost—J. Dorullis	W. Schuessler
Near Dollville, Tower Hill Post Office—	Old Ripley—Zion—
St. Pauls—K. J. Mueller	Pana—St. Johns—H. H. Wintermeyer
Du Bois—St. Marks—Herbert Hosto	Pinkneyville—St. Pauls—Adolf Friz
Dupo—Christ Evang.—John Kehoe	Plumhill—St. Johns—L. Rauch
Duquoin—St. Johns—W. B. Weltge	Prairie du Long—Immanuel—Fr. Braun
Eastfork Tp.—St. Johns—E. Beier	Prairie du Round—St. Marks—Fr. Braun
East St. Louis—Imm.—E. R. Jaeger	Quincy:
Edwardsville—Eden—H. Rahn	—St. Pauls—J. C. Rieger
	—St. Peters—A. Warskow
	—Salem—H. J. Leemhuis
	Redbud—St. Peters—P. Brink
	Ridge Prairie—St. Johns—
	K. Daernenburg
	Smithton—*St. Johns—W. H. Hosto
	St. Jacobs—Evang.—A. Schneider
	Staunton—St. Pauls—
	Stone Church—*St. Peters—W. Laatsch
	Sugarloaf—*Zion—W. Neumeister
	Summerfield—St. Johns—
	Trenton—St. Johns—Dan. Buchmueller
	Troy—Friedens—H. Niedernhoefner
	Ursa—Zion—B. Buehler
	Valmeyer—Evang.—W. Jung, Jr.

Waterloo—*St. Pauls—G. F. Brink
Wood River—A. H. Idecker

b) Louisiana

New Orleans:

—First Ev.—A. H. Becker
—Carrollton—St. Matthews
 L. Schweickhardt
—Milan St.—Salem—P. M. Schroeder
—*Jackson St. Evang.—J. P. Quinius
—St. Johns—H. J. Neumann
—St. Pauls—Theo. Tillmanns

d) Mississippi

Biloxi—First Evang. of Mississippi—
 G. M. L. Hoffmann
Number of churches.....111

16. TEXAS DISTRICT

Augusta—*St. James—
Birch—Salem—K. Merkel
Bishop—Evangelical—C. Kurz
Beasley—*Friedens—Paul C. Kniker
Burlington—*St. Johns—
Burton—St. Johns—V. Crusius
Cego—St. Pauls—*Jakob Hofmann
Cibolo—St. Pauls—C. Kniker
Converse—*Friedens—C. Kniker
Corpus Christi—Evangelical—C. Kurz
Cottonwood—St. Peters Ev.—
 P. C. Kniker
Coupland—St. Peters—G. Krebs
Cayote—*St. Johns—Theo. Pfundt
Cypress—*St. Lucas—J. Ziegler
Dallas—St. Pauls—A. Romanowski
Electra—Zion—*Jakob Hofmann
Fredericksburg—*Holy Ghost—
 A. Koerner
Ft. Worth—St. Johns—C. Wolff
Gay Hill—Friedens—K. Merkel
Gerald—St. Pauls—John Link
On the Geronimo—*Friedens—
 H. Barnofskie
Hatchel—*Evang.—Robert Mohr
Houston—First German Ev. Luth.—
 D. Baltzer
Houston—Bethel—Theo. Wobus
Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—C. Gastrock
Leissners School—Christ—*F. Wiedner
Near Mooreville—*Zion—J. Strauss
Lewisville—Friedens—C. Wolff
Lockhart—Ev. Luth. Christ—G. Voegting
Longworth—St. Johns—
Lyons—*Immanuel—K. Merkel
Marion—Luther-Melanchthon—
 *F. Wiedner
Near Marlin—St. Pauls—G. Deislinger
Mt. Prairie—St. Stephens—
Needville—Immanuel—Paul C. Kniker
New Baden—Ebenezer—*Jakob Hofmann
New Bielau—*Ev. Luth. Trinity—
 P. Piepenbrok
New Braunfels—*First Protestant—
 G. Mornhinweg
Orange Grove—Ev. Luth.—A. Artus
Otto—St. Johns—A. Buettner
Riesel—Friedens—J. Jaworski
Richland, near Manor—*St. Johns—
 G. Zucher
Robinson—St. Johns—J. Strauss
Rowens—Zoar—Robert Mohr
San Angelo—Immanuel—Robert Mohr
San Antonio—Friedens—J. O. Polster
Seguin—*Cross—H. Barnofskie

Schulenberg—Evang.—P. Piepenbrok
Spring—*Immanuel—Theo. Wobus
Spring Branch—St. Peters—J. Ziegler
Three Oaks—*Friedens—*F. Wiedner
Tynan—Friedens—A. Artus
Waco—Zion—J. Jaworski
Washington—Friedens—
 H. F. W. Grotfend
Weimar—*Ev. Luth.—P. Piepenbrok
West—St. Peters—John Link
White Oak—St. Johns—J. Ziegler
Womack—Zion—Theo. Pfundt
Zuehl—Redeemer—C. Kniker

Institution

San Antonio—Home for the Aged—
 J. H. Koenig
Number of churches61

17. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
Billingsville—St. Johns—P. Niedermeyer
Blackburn—St. Pauls—
Boonville—Evangelical—Fred Stoerker
Brazito—Friedens—E. W. Berlekamp
California—Evangelical—F. Umbeck
Concordia—Bethel—Theo. Oberhellman
Emma—St. Johns—C. Nauerth
Florence—St. Johns—
Grand Pass—Evangelical—
Hartsburg—Friedens—Dr. C. Schieler
Henry—St. Pauls—P. Moritz
Higginsville—Salem—G. H. Freund
Independence—St. Lucas—Paul Moritz
Jamestown—St. Pauls—E. Beissenherz
Jefferson City—Central—F. W. Berlekamp
Kansas City—St. Peters—J. Sauer
Kansas City—St. Paul's Evang. Mission—
 C. Enders and A. G. Schnake
Lamb—Immanuel—
Levasy—Ebenezer—H. Krull
Lexington—Trinity—J. C. Bierbaum
Little Rock—Salem—H. Schroeder
Lone Tree—*St. Pauls—
Mayview—Zion—M. L. Seybold
McGirk—Salem—F. P. Umbeck
Moniteau—Advent—H. Henning
Napoleon—St. Pauls—J. Hauck
New Franklin—Immanuel—
Parkville—St. Matthews—C. Enders
Pilot Grove—St. Pauls—H. E. Mueller
Pleasant Grove—St. Peters—
 E. Beissenherz
St. Joseph—Zion—F. C. Klick
St. Joseph—Ev. Luth. Zion—
South St. Joseph—St. Johns—
Sedalia—Immanuel—S. P. Bittner
Wellington—St. Lucas—D. J. Helmkamp
Number of churches35

18. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—P. Grob
Antigo—Unity—C. Nagel
Near Ackerville—St. Johns—P. Grob
Appleton—St. Johns—W. R. Wetzel
Arpin—St. Johns—*A. Guenther
Athens—Christ—E. Holder
Beechwood—*St. Johns—K. Kuenne
Berlin—Salem—K. Koehler
Blackcreek—*St. Johns—P. Beecken
Black Wolf—New Bethel—C. Mack
Boltonville—*St. Johns—K. Kuenne

Brillion—Friedens—W. Leonhardt	Russell—St. Pauls—F. Klingeberger
Brookfield—Trinity—A. Klug	Saukville—St. Peters—J. Schaefer
Brownstown—Friedens—W. Mangelsdorf	Schleisinger—St. Johns—E. Wilking
Butler—Friedens—A. Klug	Schofield—Friedens—G. F. Schuetze
Byron Tp.—Bethel—*H. Rosenbusch	Scott—St. Pauls—
Cadott—Zion Ev.—*Wm. G. Rath, Jr.	Shawano—Friedens—P. Prell
Calumet Harbor—St. Pauls—P. Hoepnner	Sheboygan—Evangelical—E. Krueger
Cecil—St. Johns—H. Greuter	Silvercreek—*St. Pauls—K. Kuenne
Cedarlake—*St. Pauls—E. Wilking	South Germantown—*St. Johns—
Cicero—St. Johns—P. Beecken	M. Rosenfeld
Colby—St. Johns—H. Mueller	South Milwaukee—St. Lucas—
Collins—St. Pauls—W. Leonhardt	F. Klinschewsky
Corning—*St. Pauls—M. Schmidt	Stevens Point—Friedens—W. Werth
Cudahy—Christ—F. Klinschewsky	Sussex—Zion—F. E. Winger, Sr.
Darlington—*Ev. Immanuel—P. A. Schuh	Town Hermann—St. Johns—F. Mohme
Dorchester—Friedens—J. Bizer	Town Oakland—St. Johns—G. Recht
Durham—Bethlehem—S. Gonser	Union—*Evangelical—E. Crusius
Edgar—St. Pauls—F. G. Schuetze	Waubeka—*St. Pauls—H. Erber
Elkhart Lake—St. Johns—F. W. Zeh	Wauska—St. Pauls—E. Grauer
Elk Mound—Friedens—*W. G. Rath, Jr.	Wauwatosa—St. Pauls—R. Grunewald
Erin—St. Pauls—C. Seidenberg	Wayne—St. Pauls—W. Mangelsdorf
Fall Creek—Ev. Luth. Friedens—	Whitewater—Friedens—R. Buelow
	Wisconsin Rapids—St. Johannes—
	*A. Guenther
	b) Michigan
	Iron Mountain—G. Paulowitz
	Menominee—Trinity—G. Paulowitz
	Number of churches.....107
	19. WASHINGTON MISSION DISTRICT
	Everett, Wash.—Zion—H. P. Bloesch
	Gresham, Ore.—Zion—H. Gebhardt
	Payette, Idaho—Ev. Luth.
	*Victor E. Newman
	Portland, Ore.—St. Pauls—J. C. Bitter
	Portland, Ore.—St. Johns—
	*Michael Baas
	Seattle, Wash.—St. Pauls—
	Spokane, Wash.—First Ev.—
	E. Horstmann
	Walla Walla, Wash.—Friedens—
	Geo. Eichler
	Number of chürches.....8
	CANADA MISSION DISTRICT
	Brown P. O., Man.—Ev. Immanuel—
	H. M. Awiszus
	Morden, Man.—Ev. Zion—H. M. Awiszus
	Winnipeg, Man.—First Ev. Luth.—
	Winnipeg, Man.—St. Johns Ev.—
	H. M. Awiszus
	Number of churches.....4
	MONTANA MISSION DISTRICT
	Culbertson—Ev. Luth. St. Pauls—
	E. Stelzig
	Near Culbertson—Ev. Luth. Friedens—
	E. Stelzig
	Froid—Ev. St. Johns—E. Stelzig
	Fromberg, Mont.—Unorganized—
	W. M. Schuster
	Hardin—St. Pauls—A. C. Kroehler
	Joliet, Mont.—Unorganized—
	W. M. Schuster
	Near Shepherd (Ev. Colony)—Ev. Immanuel—
	Otto Albrecht
	Paul, Idaho—*Salem—F. Brenneke
	Pocatello, Idaho—F. Brenneke
	Sugar City, Idaho—St. Pauls—
	F. Brenneke

Worden—Ev. Luth. St. Pauls—
A. C. Kroehler
Worland, Wyo.—Zion—Wm. Werner
Number of churches.....12

MISSION STATIONS IN INDIA
RAIPUR DISTRICT
CENTRAL PROVINCES, INDIA

a) **Bisrampur Station**

Pastor & Mrs. F. A. Goetsch, Bisrampur,
Raipur District, C. P., India
Mr. & Mrs. Hubert C. Konrad, Bisrampur,
Raipur District, C. P., India

b) **Raipur Station**

Pastor & Mrs. J. Gass, D. D., C. P., India
Miss Elise Kettler, Raipur, C. P., India
Pastor & Mrs. J. Gass, D. D., Raipur,
C. P., India
Miss Lydia A. Kies, Raipur, C. P., India

c) **Baitalpur Station**

Pastor & Mrs. John Schultz, Baitalpur,
B. N. Ry., via Bhatapara, C. P.,
India
Pastor & Mrs. Theophil Twente, Baital-
pur, via Bhatapara, C. P., India.
Mrs. Helen Enslin Suger, Baitalpur,
B. N. Ry., via Bhatapara, C. P., India

d) **Parsabhadra Station**

Pastor & Mrs. M. P. Davis, Baloda Bazar,
C. P., India

e) **Mahasamudra Station**

Pastor & Mrs. M. P. Albrecht, Mahasa-
mudra, Raipur District, C. P., India

Miss Dor. S. Riechers, Mahasamudra,
Raipur District, C. P., India.

f) **Sakti Station**

Pastor & Mrs. J. C. Koenig, Sakti Station,
Bengal Nagpur, R. W., C. P., India.

g) **Khariar Station**

Pastor & Mrs. H. A. Feierabend, Khariar,
C. P., India.

MISSION STATION IN HONDURAS

San Pedro

Pastor & Mrs. H. Auler, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Anna Bechtold, San Pedro Sula,
Honduras, C. A., via New Orleans
Pastor H. A. Dewald, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Elise GoepfARTH, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Gertrude E. Riecke, San Pedro Sula,
Honduras, C. A., via New Orleans
Mrs. Edith B. Melick, San Pedro Sula,
Honduras, C. A., via New Orleans
Number of Stations.....8

On Leave of Absence

Miss Wilh. Diefenthaler, Oconee, Ill.
Pastor Theo. Seybold, Blue Springs, Mo.
Miss Adele Wobus, St. Charles, Mo.
Total number of missionaries to
the foreign field.....34
Total number of churches.....1343

**LOCATION OF CHURCHES IN CITIES OF 10,000
INHABITANTS OR OVER**

(Churches not named in this list were not reported to the editor).

The name of the city is given first, then name of church and address, and finally
the name of the pastor.

Alabama

Birmingham—St. Johns—S. 27th and Clairmont Ave.—A. S. Ebinger

Arkansas

Little Rock—St. Paul's—11th and Ringo Sts.—W. Esser

California

Los Angeles:

—Immanuel—337 E. Jefferson St.—O. Satzinger
—St. Paul's—Washington & Trinity Sts.—J. Nuesch
—Zion—111 N. Breed St.—J. Dippel
—English Mission—A. Bahnsen
Oakland—St. Mark's—58th & Telegraph Avenues—E. Baltzer
Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert
Pomona—St. John's—8th & Louisiana Sts.—J. E. Mangold
San Francisco:
—St. John's—Larkin St., betw. Broadway & Vallejo—F. Schlinkmann
—St. Luke's—15th, near Church St.—Alfred Meyer
—St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier
Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—J. Lebart

*Colorado

Denver:

—Salem—Ninth and Sherman—G. A. Schmidt
—Friedens—45th & Lincoln—L. C. Boeker
—St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann
Fort Collins—Immanuel—Remington & Olive Sts.—David F. Maul
Greeley—St. Johns—4th Ave. & 11th St.—Ad. Woth
Loveland—Bethlehem—E. 2nd and Taylor—George Rath

District of Columbia

Washington—*Concordia—20th & G Sts., N. W.—C. W. Locher

Florida

Jacksonville—Zions—8th & Walnut—G. E. Schulz
Miami—Friedens—Palm & Flagler—O. Nussmann

Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier
Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
Belleville—Christ—26 N. West St.—C. R. Hempel
Belleville—St. Pauls—123 W. B. St.—O. F. Pessel
Belvidere—St. John's—Cor. Main and E. Madison—D. Jensen
Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum
Blue Island—Friedens—Gregory & New—W. Uhrlandt
Centralia—St. Peter's—W. 2nd & S. Cherry—Ph. Bassler
Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller

Chicago:

—St. Andrew's—28th & Karlov Ave.—H. H. Moeller
—Bethany—Irving Park Blvd. & Paulina St.—H. H. Dinkmeyer
—Bethel—114th & State Sts.—J. Goebel
—Bethlehem—Magnolia Ave. & Diversey Parkway—A. W. Fruechte
—Christ—Francisco & Lexington Sts.—E. Rathmann
—Church of Peace, Parish House—1450-60 W. 78th St.—H. J. Brodt
—Eden—Gunnison & Leclaire Aves.—G. A. Niedergesaess
—Epiphany—Bradley Place & N. Robey St.—M. C. Hoefer
—First English Evangelical—3070 Palmer Square—L. Goebel
—Friedens—S. 52nd & Justine Sts.—H. J. Brodt
—Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
—Grace—S. Albany & W. 60th Sts.—R. Stanger
—Gloeckner Memorial—Central Ave. & Rice St.—R. B. Fiedler
—Immanuel—E. 70th St. & Michigan Ave.—G. Hildebrand
—Nazareth—Altgeld St. & Talman Ave.—A. Glade
—Nicolai—N. Albany & Barry Ave.—G. Pahl
—Oak Park—Evangelical—Z. Egartner
—St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann
—St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer
—St. Luke's—W. 62nd & Green Sts.—Theo. Papendorf
—St. Mark's—W. 35th & Lowe Ave.—W. Gaertner
—St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
—St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
—St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
—St. Peter's—Cortez & Oakley Aves.—H. E. Lambrecht
—St. Peter's (South Chicago)—Ave. L. & E. 103 St.—W. Breitenbach
—Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer
—St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott
—Salem—228 W. 25th St.—Jos. A. George
—Salem Mission—6818 S. Emerald Ave.—Jos. A. George
—Tabor—Leamington & Belle Plaine—F. W. Schroeder
—Timothy—Belmont Park—T. Falk
—Trinity—22nd Place & Robey St.—Julius Kircher
—Zion—Lotus Ave. & W. Van Buren St.—C. A. Koenig
—Zion—(Auburn Park), W. 80th & Normal Sts.—Alf. Menzel
—Zion—(Washington Heights), Throop & 100th Sts.—M. Lienk

Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—R. Mernitz
Collinsville—St. John's—Cor. Clav. & Seminary Sta.—H. J. Bredehoeft
Danville—St. John's—E. Main & Buchanan Sts.—A. N. Mayer
Du Quoin—St. John's—20 S. Hickory—W. B. Weltge
East St. Louis—Immanuel—14th St., betw. State & Illinois Blvd.—E. R. Jaeger
Elgin—St. Paul's—Center & Division Sts.—Th. F. Bierbaum
Evanston—St. John's—Wesley & Crain—A. J. Munstermann

Freeport—St. John's—104 Union St.—C. Hoffmann
Granite City—St. Peter's—21st & C Sts.—Rob. Kofer
Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—H. A. Crusius
Kankakee—St. John's—195 N. Entrance Ave.—H. Meier
Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer
La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger
Lincoln—St. John's—Union & 5th Ave.—G. S. Gerhold
Marion—926 W. Cherry St.—F. W. Buday
Mattoon—Zion—216 N. 21st St.—C. F. Kniker
Moline—*St. Paul's—E. A. Irion
Murphysboro—St. Peters—15th & Spruce—Victor Frohne
Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann
Quincy:
—Ev. Salem—9th & State—H. J. Leemhuis
—St. Peter's—9th & York Sts.—A. Warskow
—St. Paul's—929 Monroe St.—J. C. Rieger
Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

Indiana

Elkhart—St. John's—Harrison & 3rd—E. H. Spathelf
Evansville:
—Bethel—Cor. Jefferson Ave. & Garvin St.—E. Kockritz
—*St. John's—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel, Wm. Krummel, Ass't.
—St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister Pastor
—St. Matthew's—Avondale—K. M. Kindt
—St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
—Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider, Ph. D.
Hammond—Immanuel—348 Sibley—C. Schaeffer
Indianapolis:
—Friedens—Parkway Ave. & Alabama St.—C. A. Hildebrand
—St. John's—Sanders & Leonard Sts.—E. A. Piepenbrock
—St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne
—Zion—North & New Jersey Sts.—F. R. Daries
Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein
La Porte—St. Paul's—Cor. Lincoln Way & Perry St.—G. G. Bratzel
Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion
Mishawaka—St. Andrews—112 W. Third St.—O. C. Laubengayer
New Albany—St. Marks Evang.—Spring St., betw. Bank & E. 3rd St.—F. A. Meusch
South Bend—St. Peter's—415 W. LaSalle—W. E. G. Webbink
South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney
Terre Haute—St. Paul—Cor. 12th & Eagle—H. Peters
Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

Iowa

Burlington:
—First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
—St. Luke's—Cor. 14th & South Sts.—W. Marten
—Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner
Council Bluffs—St. John's—Union & Pierce Sts.—A. Kniker
Ft. Madison—St. John's—4th & Walnut Sts.—
Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping
Marshalltown—Friedens—S. 4th & Linn—M. J. Dammann
Muscatine—Ev. Prot.—Sycamore, betw. 3rd & 4th—F. Rodenbeck

Kansas

Kansas City—Zion—716 Nebraska Ave.—A. A. Kitterer
Lawrence—St. Paul's—831 Illinois St.—
Leavenworth—Salem Evangelical—Second at Fifth—N. Rieger
Newton—Immanuel—Cor. 8th and Plum—Th. Franke
Topeka—St. Paul's—3rd & Hancock Sts.—
Wichita—Friedens—Corner First & Madison—M. L. Kramer

Kentucky

Henderson—Zion—First & Ingram—F. W. Pfizer
Louisville:
—Bethlehem—6th, near Hill St.—H. Limper
—Christ—Barrett & Breckenridge Sts.—W. Krueger
—Immanuel—Transit & Bardstown Road—E. C. Sining
—St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
—St. John's—Clay & Market Sts.—A. E. Klick
—St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling
—St. Matthew's—611 E. St. Catharine—L. Hohmann
—St. Paul's—East Broadway, near Brook St.—W. F. Mehl

—St. Peter's—W. Jefferson, near 13th St.—F. Hausmann
—Parkland—26th St. & Grand Ave.—J. Doellefeld
—West Louisville—41st & Hermann Sts.—W. J. Bartels
Newport—St. Paul's—24 East 8th St.—A. J. Hotz
Owensboro—Zion—D. Blasberg
Paducah—Unity—5th between Clark & Adams—E. Klutey

Louisiana

New Orleans:

—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker
—Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
—St. John's—Belfast & Joliet Sts.—H. J. Neumann
—St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
—St. Paul's—Elenora & Patton Sts.—Theo. Tillmanns
—Salem—Camp & Milan Sts.—P. M. Schroeder

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper

Baltimore:

—Christ—Bacon & Decatur Sts.—Chas. F. Brandt
—St. John's Concordia—Walbrook Ave., near Payson St.—E. J. F. Dettbarn
—*Friedens—Chester St., near Orleans St.—F. A. Giese
—Huber Memorial—Alameda Blvd. & 29th St.—P. L. Schmidt
—Morrell Park—10th & James Sts.—E. J. Paetzold
—St. John's—Lombard & Catherine Sts.—F. C. Rueggeberg
—St. Luke's—Fayette & Carey Sts.—F. H. Klemme
—St. Matthew's—Fayette St. & Central Ave.—D. Bruning
—*United Evangelical—East Ave. & Dillon St.—W. Batz

Frostburg—Zion—E. Main St., betw. Bowery & Grant Sts.—K. Buff

Michigan

Adrian—Immanuel—McVicar & E. Church—Geo. Deckinger
Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann
Chelsea—St. Paul's—Summitt, betw. Main & East—P. Grabowski

Detroit:

—Bethany—Seminole & Waterloo Sts.—A. Martin
—Bethel—2270 West Grand Blvd., near Linwood—R. Niebuhr, Theo. Braun, Minister of Education
—Christ—Roosevelt & Myrtle Sts.—Theo. Jud
—Immanuel—Livernois & Vernor Sts.—W. J. Witt
—Highland Park—Salem—36 Leslie Ave.—West of Hamilton Blvd.—
—St. John's—Russell & Chestnut Sts.—H. Horny
—St. Luke's—Rohus & Warren Aves.—L. Kleber
—St. Mark's—Dix & Military Aves.—A. Mallick
—St. Matthew's—Concord & Stuart—O. C. Haass
—St. Paul's—17th & Rose Sts.—W. Howe
—St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
—Trinity—Fort St., near Woodmere Ave.—R. J. Beutler
—Zion—Lawndale & Cahalan Aves.—F. A. Simon

Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber
Jackson—St. John's—S. Mechanic & E. Biddle Sts.—W. H. Alber
Lansing—St. Paul's—N. Walnut & Genesee Sts.—G. Krause
Marine City—St. John's—171 Backus Ave.—H. E. Totzke
Muskegon—St. John's—Cor. Pine & Diana Sts.—G. Bohn
Mt. Clemens—Zion—New & Pine—F. A. Roese
Owosso—St. John's—Washington & Oliver—G. H. Webbink
Pt. Huron—St. John's—Cor. Pine & 7th—J. Wulfman
Saginaw—St. Mark's—111 S. 3rd Ave.—A. Grabowski
St. Joseph—St. Peter's—Pearl & Church Sts.—F. W. Buehler
St. Joseph—Zion—Niles & Harrison Aves.—F. C. Schmidt
Wyandotte—St. John's—4th & Chesnut—A. Schmid

Minnesota

Bemidji—St. Paul's—Sixth & America—H. Radloff

Duluth—St. Paul's—10th Ave. E. & 3rd St.—W. F. Kamphenkel

Faribault—St. Luke's—5th Ave. & 8th St.—T. Kettelhut

Little Falls—St. John's—3rd & 4th Ave., Northeast—W. K. Klein

Minneapolis:

—St. John's—16th Ave. & 3rd St., North—T. Herrmann
—Faith—First Ave. S. & E. 43rd St.—W. A. Koch
—*Friedens—24th Ave. N. & Ferrant Pl.—A. F. Koelling
Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.—J. L. Haack
St. Cloud—Friedens—8th Ave. & 4th St. S.—G. Mayer
St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch
St. Paul—St. John's—King & Orleans—V. Kissel

Mississippi

Biloxi—First Evang. in Mississippi—Jackson and Thomas Sts.—G. L. Hoffmann

Missouri

Boonville—Evang.—704 Spring St.—Fred Stoerker
Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann
Independence—St. Luke's—Main & Farmer Sts.—P. Moritz
Jefferson City—Central—721 Washington St.—E. W. Berlekamp
Kansas City—St. Peter's—1323 Oak St.—J. Sauer
Kansas City—St. Paul's Evang. Mission—Topping Ave. and 14th St.—Rev. C. Enders and A. G. Schnake
Sedalia—Evangelical Immanuel—Vermont & 4th St.—S. P. Bittner
Springfield—St. John's—W. Scott & N. Main Sts.—A. Limper
St. Charles—St. John's—5th & Jackson—H. Thomas
St. Joseph:
—Ev. St. John—Ohio & Prior Ave.—
—Evangelical Zion—9th & Jule Sts.—F. C. Klick

St. Louis:

—Bethany—Rosalie & Red Bud Ave.—Fred H. Krafft
—Bethesda—Hoffmeister & Dammert Aves.—H. Schirneker
—Bethel—Garrison & Greer Aves.—J. P. Meyer
—Bethlehem—5601 Southwest Ave.—K. W. Nottrott
—Caroline Mission—1821 Hickory St.—A. E. Binder
—Christ—Bellvue & Brun Aves.—J. Varwig
—Ebenezer—2921 McNair—H. F. C. Haas
—Eden-Immanuel—Euclid & Maple Aves.—K. Schneider
—Emmaus—Chouteau & Tower Grove Aves.—K. Pleger
—Evangelical (Carondelet)—Michigan & Koeln Aves.—Ed. Bleibtreu
—Friedens—19th & Newhouse Ave.—Paul Press
—Holy Ghost—3123 S. Grand Blvd.—Theo. L. Mueller
—Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.
—Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth
—Redeemer—6452 S. Kingshighway—H. Friz
—St. Andrew's—California Ave. & Junliata St.—H. Brethauer
—St. James'—College & Blair Aves.—Th. Braun
—St. John's—Grand & Lee Aves.—T. Haefele
—St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—H. Walser
—St. Marcus—Russel & McNair Aves.—E. E. Leibner
—St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees
—St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles & Potomac St.—
—St. Peter's—St. Louis & Warne Aves.—Wm. Hackmann Paul Stoerker
—St. Stephen's—Gimblin & Halls Ferry Rd.—O. Klenker
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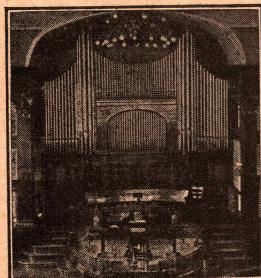
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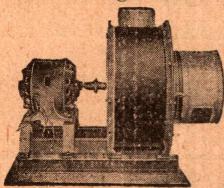
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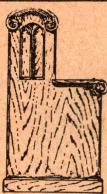
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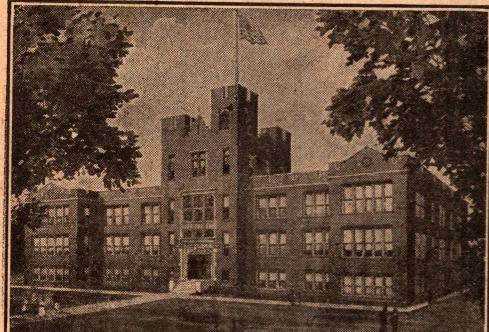
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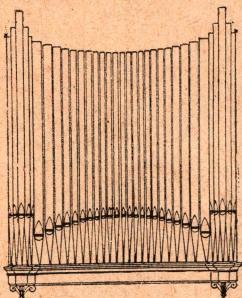
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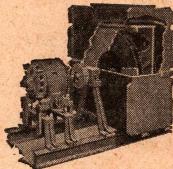
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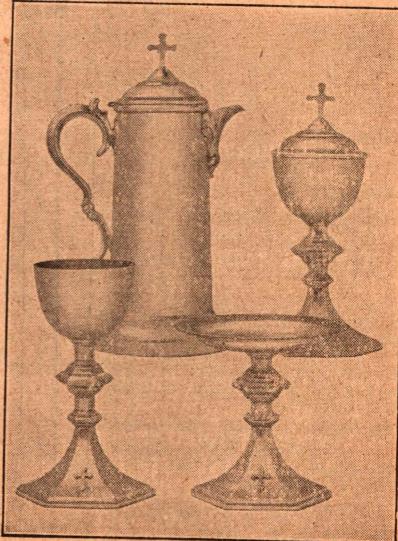
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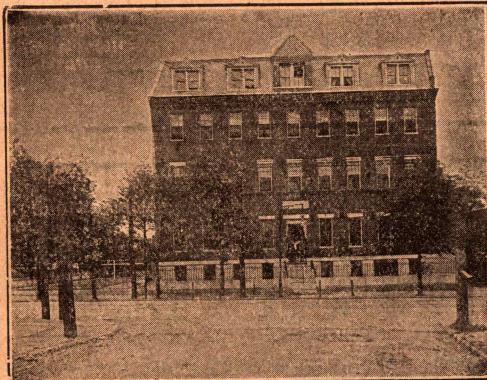
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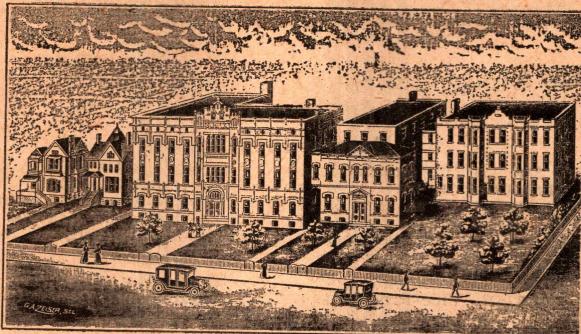
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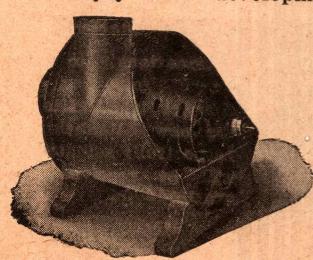
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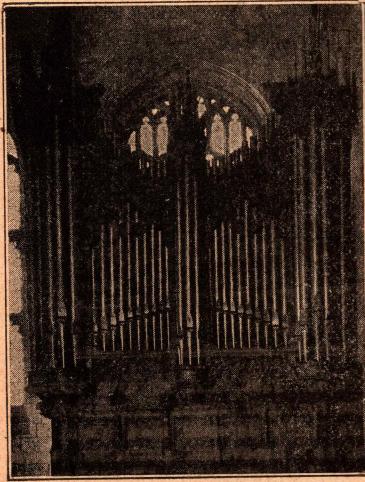


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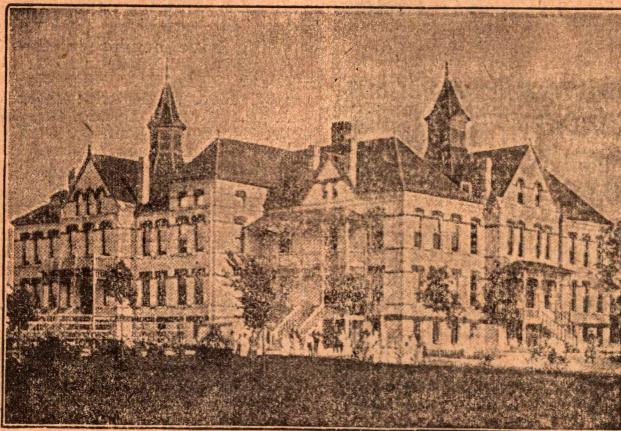
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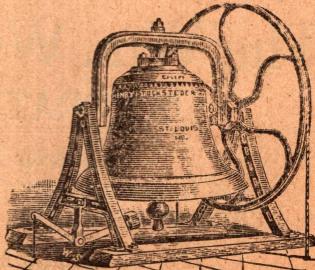
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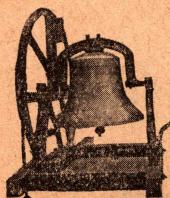


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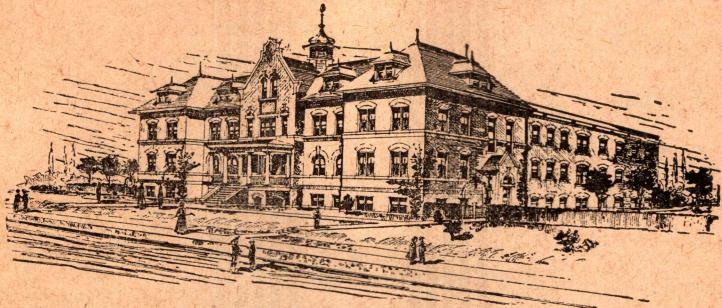
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Thou shalt love
the Lord thy God
with all thy heart,
and with all thy soul,
and with all thy mind.
This is the great and
first commandment.
And a second like unto it
is this, Thou shalt love
thy neighbor as thyself.
On these two
commandments the
whole law hangeth,
and the prophets.

MATTHEW 22: 37-40.